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# ASSOCIATION OF AMERICAN COLLEGES BULLETIN

VOLUME XXXVI

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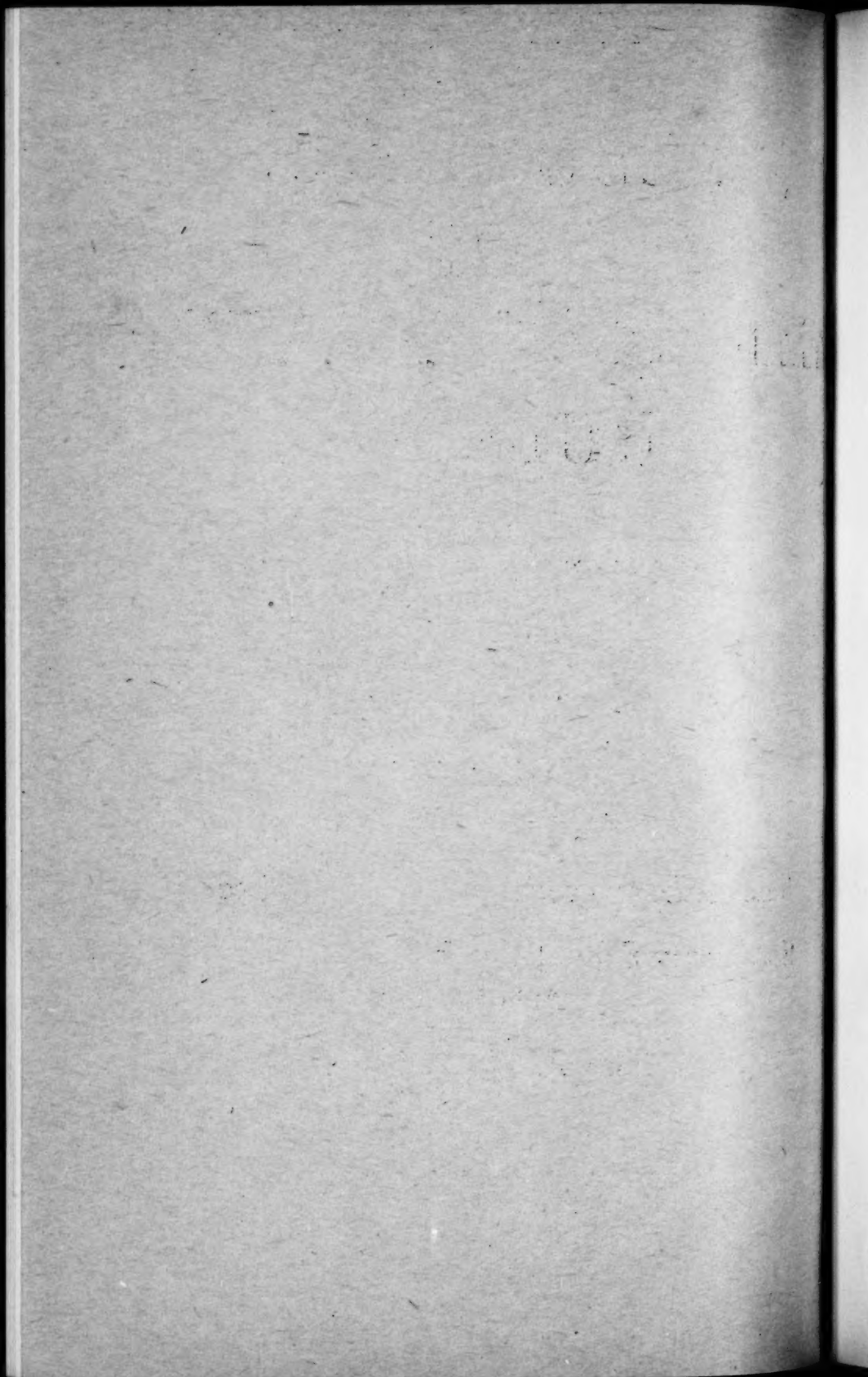


The College President and Social Security  
Secondary School Teachers and the Liberal  
Arts College

The Classic of Classics

**DECEMBER, 1950**

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# *Association of American Colleges Bulletin*

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VOLUME XXXVI

DECEMBER, 1950

NUMBER 4

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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

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## EDITORIAL NOTES

**THE BOARD OF DIRECTORS** of the Association of American Colleges held a specially called meeting in Washington on October 7, 1950. They were impressed and distressed by the upset conditions caused by the war in Korea and the evolving problems that affect seriously the colleges and universities. The Board revamped the whole plan of program for the next Annual Meeting which is to be held at the Hotel Claridge, Atlantic City, January 8-10, 1951. They decided that the theme for the meeting would be **THE COLLEGES AND THIS CRISIS**. It is planned to discuss the topic under several divisions,—ideological, military, financial. In addition to experienced member presidents it is expected that government officials of top level will participate in the discussions. Acceptance to invitation to address the meeting have been received from United States Ambassador Warren R. Austin, President Henry P. Van Dusen of Union Theological Seminary and the Reverend John Courtney Murray, S.J., of Woodstock College.

**THE FIRST ARTICLE IN THIS ISSUE**, written by United States Ambassador Warren R. Austin, seems so appropriate that it is hoped member presidents will ask the editors of their college papers to reprint it.

**THE ART OF TEACHING** by Gilbert Highet is concerned with teaching as an art, a daily work and a way of life. The author begins by considering the character and abilities which make a more perfect teacher and then goes on to examine his methods. Mr. Highet surveys the work of the greatest teachers from Socrates to Jesus to the Twentieth Century. We are all teachers in one way or another, and we can profit by understanding our methods and our responsibilities. Alfred A. Knopf, New York.

**A HISTORY OF PHILOSOPHICAL SYSTEMS**, a cooperative work of forty-one eminent professors of philosophy, edited by Vergilius Ferm, Head of the Department of Philosophy in the College of Wooster, presents the philosophical trends for the

mature general reader and is especially useful to graduate students and for reference. From the story of Indian philosophy to the subject of philosophies of religion, the reader will find a fresh and invigorating review of historical material so organized as to present the outlines of systems in all their variety and historical setting. Philosophical Library, New York.

**C**OUNSELING IN RESIDENCE HALLS by Rhoda Orme is a useful handbook for counseling in dormitories and briefly describes the knowledge and skills needed. Concrete illustrations are given. Bureau of Publications, Teachers College, Columbia University, New York.

**T**HE RISE OF WORDS AND THEIR MEANINGS by Samuel Reiss presents a new aspect of semantics by treating the sciences of semantics and phonetics together. It relates the sounds, meanings and origin of words. Philosophical Library, New York.

**R**ECENT EXPERIMENTS IN PSYCHOLOGY by Leland W. Crafts, Theodore C. Schneirla, Elsa E. Robinson and Ralph W. Gilbert is a revised edition of a popular college textbook on psychological experimentation. McGraw-Hill Book Company, Inc., New York.

**A**N ADEQUATE PLACE IN THE CURRICULUM means a department of religion, with personnel of high quality, comparable to that of other academic departments. It means a sufficient offering of courses, not all necessarily within the department—in the Bible, comparative religion, the philosophy and psychology of religion, Christian ethics, church history (of the greatest use to students in a half dozen other departments), the history of Christian thought, and the like. The course in Bible, incidentally, would be more than a course in 'the Bible as literature'—too often, as Mr. Eliot has observed, the mere admiration of 'a monument over the grave of Christianity.' It would be a course in the Hebrew-Christian conception of life.

Genuine curricular acceptance of religion would involve also the securing of some adequate attention to religion in the other courses of the university where it is germane. There are many such courses, where consideration of religion necessary to the



understanding of the matter at hand, is not something for the teacher to include or ignore according to his own whim, but to take account of because it is his professional duty. And in the new 'core' courses and divisional courses designed primarily for a student's 'general' education, the place of religion is clear.

Courses in religion, in the hands of competent men, can be taught without violating the spirit of free inquiry. Teaching need not be preaching here any more than in economics, politics and other subjects on which we feel deeply. Frankness and sympathy for a subject need not mean narrowness and pietism. The true scholar—who, after all, is the determining factor—will feel in religion, as in other fields, his appropriate obligations. In this connection, the writer can pay his own personal tribute to what he saw at firsthand, the development at Princeton University of a department of Religion, under the direction of Professor George F. Thomas, which has shown how religious knowledge can be presented, sympathetically and without dilution, with fairness to many points of view, with academic propriety and with an enrichment of other undergraduate studies.

Excerpt, *The Mind's Adventure*, Howard Lowry, Westminster Press, Philadelphia.

**R**INEHART & COMPANY, INC. has issued more of their handy paper-bound classics. The new titles are *Selected Tales and Poems*, Herman Melville; *Tristram Shandy*, Laurence Sterne; *The Return of the Native*, Thomas Hardy; *Literature of the Early Republic*, Edited by Edwin H. Cady; *McTeague*, Frank Norris; *Colonial American Writing*, Edited by Roy Harvey Pearce; *The Expedition of Humphrey Clinker*, Tobias George Smollet.

**H**OW TO PASS COLLEGE ENTRANCE TESTS by Alison Peters is a guide to the entrance tests given by American colleges and universities and gives sample questions and answers from these tests. Arco Publishing Company, New York.

**A**NALYSIS OF THE STUDY OF MUSIC LITERATURE by Elizabeth E. Kaho is a presentation of the methods of teaching music literature in a selected group of American colleges.



Bureau of Publications, Teachers College, Columbia University, New York.

**FREUD, DICTIONARY OF PSYCHOANALYSIS** edited by Nandor Fodor and Frank Gaynor is a concise volume of the basic terms in psychoanalysis of the school of Dr. Sigmund Freud. Each definition gives a reference to his writings. Philosophical Library, New York.

**THE COLLEGE BOARD, ITS FIRST FIFTY YEARS** by Claude M. Fuess recounts the founding of the Board and its history, bringing in the vital and energetic men and women who have been associated with it. Dr. Fuess describes the new philosophy and psychology of testing which resulted in the well-known aptitude tests, and closes with plans for the future. Columbia University Press, New York.

**ESSAYS IN TEACHING** edited by Harold Taylor is an integrated group of essays written by eleven distinguished members of the faculty of Sarah Lawrence College about their methods of presenting their respective subjects and their relationship with the students and the college. Harper and Brothers, New York.

**PSYCHOLOGICAL BOOK PREVIEWS** is a new quarterly, starting publication in January 1951. It is intended to help psychologists keep up to date on new books in psychology and selected new books in anthropology, education, neurology, psychiatry, sociology and statistics. Each issue will have 40-50 descriptive summaries of books written by the authors before their books appear. For those interested in the opinion of reviewers, each issue will also contain a bibliography of over 300 critical book reviews. This journal will be edited by John W. French. The subscription price is \$4.50 per year. Address: 31 Markham Road, Princeton, New Jersey.

**THE WORLD WE SAW** by Mary Bell Decker is a vivid description and an enthralling narration of an air-trip around the world made by 28 leaders of American national organizations under the aegis of "Town Hall" of New York during the summer

of 1949. For seasoned European and world travelers its perusal will give a warm, nostalgic glow: for those who travel vicariously through books in their own library it will be as inspirational as Mark Twain's "Innocents Abroad." The reader will be enlightened and impressed by the description of world conditions so keenly observed and eloquently outlined on the spot by the author. Mrs. Decker, wife of the distinguished president of the University of Kansas City, writes in a literary style that is a model for college classes in English composition. The book is replete with literary gems—majestic metaphors and striking, scintillating similies. Noteworthy are her descriptions of views just preliminary to landings in various countries, ruins resultant from recent wars, the depressing sight of refugee hordes in the Near and Middle East, as well as the more cheerful vistas like the "mesmeric white glimmer of sand" beheld enroute from the Mena House to the Great Pyramids. She has interpreted unusually well the attitudes of the leaders and "the man of the street," at times friendly or unfriendly toward the United States. As one of the party, this editor can endorse her findings and is grateful for the record. Richard R. Smith Publisher, Inc., New York.

**IT WAS REPORTED THAT OVER \$12,000,000 WAS GIVEN  
LAST YEAR BY 435,591 alumni to 189 colleges.**

## MESSAGE TO UNIVERSITY YOUTH

WARREN R. AUSTIN

CHIEF OF THE UNITED STATES MISSION TO THE UNITED NATIONS

**D**URING the summer I received thousands of letters from people in all parts of this country and all over the world. Many of these letters were from young people who are studying world affairs in our universities. I take this opportunity to thank them for their interest in the cause of peace and their many expressions of support for United Nations' action against aggression.

There never was a time in history when organized education carried a heavier responsibility than at the beginning of this half of the twentieth century. We shall need all of the wisdom and knowledge and leadership we can muster to preserve civilization and apply the body of knowledge to the improvement and welfare of mankind.

The polls on public opinion contrasting the attitudes of American citizens according to their educational achievement show conclusively that the university-trained people take a more realistic and informed position on world affairs than those with less educational background. They show that university-trained people are less swayed by irrational appeals to emotion. They show that they are more alert to facts; that they read more, listen more and discuss more than those with less advanced education.

Regardless of his vocational destination, the university student needs to explore broadly the field of World Affairs to consolidate his foundations for effective citizenship. His civic responsibilities will demand of him thorough understanding of the principles which are absolutely necessary to keep government free and to maintain the blessings of liberty.

The student will soon perceive that this is a type of culture that is closely related to his welfare. The student perceives already, I believe, that the totalitarianisms of Fascism and Communism thrust themselves upon, or are slyly injected into, his educational, economic, social and political cosmos.

The student has a stake in the success of the United Nations' effort to give practical effect to those great fundamental prin-

ciples which are reaffirmed in its Charter. The letter of the Charter is necessary, of course, to evidence what it is that the members have agreed upon; but the source of the effectiveness and power of the United Nations is the spirit of the members, overriding, by their voluntary and determined cooperation, obstacles to the maintenance of peace.

The great vitality of this collective security that springs from this spirit has been shown in the determined opposition of 53 members of the United Nations to armed aggression in Korea. It is the privilege of the university student to participate in the public promotion of those opinions, those strong desires and those determinations, which will maintain and strengthen the unity of the major part of the world, in maintaining the front against aggression and in lifting up those who have suffered and need help.

Without peace forces established under Article 43 of the Charter, the member states, upon recommendation, not order, voluntarily defend the "ramparts we watch" with wisdom, courage and faith, because Truth, Justice, Freedom and Peace are under attack, even armed attack.

## THE CLASSIC OF CLASSICS

JOHN OSMAN

ASSOCIATE PROFESSOR OF HISTORY OF ART, SOUTHWESTERN

THE American college student is like a centaur. He is half-man. Since he is structured by his curriculum, he remains, like his curriculum, incomplete. In our colleges there is all too little accent on the "well-rounded" personality. If we are to have men and women with an outlook that sees life whole—it will be achieved largely by means of a balanced educational program. An education so designed that it ignores much of our intellectual and spiritual heritage will produce lop-sided and distorted individuals. Such individuals cannot live a "well-rounded" life, nor take a proper place in their community.

Since Augustine was a student in Carthage, no educational system in the Western World has altogether ignored the *classical* element of our heritage. In the Middle Ages and during the Renaissance the *classical* and the *Christian* elements of our tradition were considered inseparable. The education of these eras produced a Dante, an Erasmus, a Michelangelo and a Milton. It is only in recent centuries that education has refused a significant place to the Judaeo-Christian tradition in the curriculum. Only modern man has been so short-sighted as to build education upon one half of his intellectual heritage. Since the Renaissance, formal education has been built upon the liberal arts and sciences on the one hand, and upon technical and professional studies on the other—but with little recognition of the place of the Bible in the curriculum.

It might well be asked whether a person is really educated if he does not know the Judaeo-Christian tradition. John Milton would have joined Isaac Newton in an emphatic "No." Still, since the time of the Renaissance the colleges and universities of Europe and America have turned out countless students who have not known in any significant way the great works of the mind and spirit which are embodied in the Christian half of our Western heritage.

It is strange that most education should ignore the place

of the Bible in the curriculum. The places of the *Iliad* and the *Aeneid* have been unquestioned as sources of our classical tradition. It is overlooked that the *Book of Genesis* and the *Book of Judges* are equally significant epics of the origin of ideas and institutions in Western civilization. The histories of Herodotus and Thucydides are studied with admiration, but the chronicles of the Hebrews recorded in *I and II Samuel* and *I and II Kings* are just as brilliant analyses of the rise and fall of a civilization as the works of the Greek historians. Many students have learned of the heroic deeds of Odysseus and of Aeneas, but have never heard of Joshua and of Deborah. Considerable time is given to the study of Alexander the Great and of Julius Caesar, but often no mention is made of the political and spiritual achievements of David, King of Israel—who perhaps had more influence upon the history of the Western world than either Alexander or Caesar.

The dramas of Aeschylus, of Sophocles and of Shakespeare give us many incisive insights into the nature of man. These men saw how pride and arrogance destroy the lives of men and nations. Over against them stand the prophets of Israel—Amos, Jeremiah and Isaiah, who saw even more deeply into the souls of men and states, and called what they saw “sin.” The *Oedipus* of Sophocles is a magnificent creation, yet Sophocles does not reach the height attained by Luke as he describes the tragedy of Jesus of Nazareth in what has been called “the most beautiful book in the world.” Never was there a tragic hero in secular drama to compare with this hero of the Hebrews—the lowly Nazarene hanging on the Cross of Golgotha.

If we were to ask what one book has been more influential in the history of the West than any other, we might be inclined to say—*The Republic* of Plato, or John Locke's *Essay on Human Understanding*. Yet if we measure a book on the basis of what it has done to influence human history it may well be that the *Book of Revelation* has influenced the mental climate of the West more than any other book. The *Apocalypse* is carved in stone into the façades of cathedrals, it is illuminated in the pages of manuscripts, popes and emperors and prophets have lived in its light, and scholars find in this Book the wellsprings of the



"renovation of Western civilization" that we call the Renaissance.

We read the *Epistles* of Cicero and Seneca as remarkable documents giving us an understanding of the minds of these great Romans. We turn to the *Epistles* of Paul of Tarsus and find revealed in these writings an amazing man who completely transcended the limits of his own cultural heritage and reached out to embrace the new and larger one of the world of his day. He was a Hebrew of the Hebrews, born in the Greek city that had been given Roman citizenship, writing letters in the Greek language to many cities of the Roman Empire. He came as near as any man ever has to belonging to "one world." Nowhere else in all of literature is there the record of a man that was able so utterly to throw off the prejudices of one culture and "to live and move and have his being" in another civilization.

We cannot really understand our Western intellectual heritage without a knowledge of the Bible. The Chartres Cathedral, the *Divine Comedy*, the Sistine Chapel, the *Paradise Lost*, like so many of the great architectural and literary documents that embody our Western historical memory, are derived, in large measure, from the Christian source of our heritage. The West has not produced a major work of art since Augustine that has not woven into it these two aspects—the classical and the Christian elements of our Western heritage. Yet the tragedy is that our universities and colleges blithely ignore this fact. How can a student pretend to know the major works of the mind and spirit in his cultural heritage if he does not know the images and ideas that are to be found in the Bible?

Western man has lived in a framework of Biblical imagery ever since the days in which the *Book of Revelation* was written. The architectural forms of the church structures in Rome and Byzantium were derived from theology and from liturgy—the frescoes and sculptures of the cathedrals of France and England tell Bible stories—the art of Giotto, of Michelangelo, of Van Gogh and Rouault was inspired by the Bible—the warp and woof out of which have been woven the patterns of everyday life came from the Bible—indeed the man of the West has lived and moved and thought in a Biblical climate for two thousand years.

Yes, the student must know the Bible if he is to understand



his civilization. The pilgrimage of his ancestors has been made in its light. They found their inspiration in it and he must find his inspiration there, too. The Bible has determined his art, his literature and his society. It embodies his highest concepts of freedom and the dignity of man. It can determine his future if given a chance. "God is not mocked" and no civilization can be expected to achieve stability until it is brought into harmony with the will of God. Only education which recognizes the place of the Bible in the curriculum has symmetry. Such education provides the complete education.

The Bible in the curriculum gives that total vision which the student of today needs if he is to be a total man—and not a centaur. The Bible stands—THE CLASSIC OF CLASSICS.

## TENNIS DEVELOPS CHARACTER

### Opportunity for Colleges, Schools and Parents

RUSSELL B. KINGMAN

1ST VICE-PRESIDENT, UNITED STATES LAWN TENNIS ASSOCIATION  
AND CHAIRMAN INTERNATIONAL PLAY COMMITTEE

**O**UR good friend Guy E. Snavelly, Executive Director of the Association of American Colleges, was quite recently with me in London. I told him that he could learn something by SEEING the tennis at Wimbledon. When he noticed a large queue at six o'clock, equipped with chairs and food packages preparatory to spending the night in order to obtain seats for the following day, to say the least, he was somewhat surprised. At few college football or baseball games had he seen larger galleries or greater enthusiasm.

As to tennis itself, I don't think he had ever before quite realized the degree to which American colleges and schools, as well as many American parents, have failed to sense the opportunity it presents—more than any other sport—as a developer of health as well as sense.

"Why don't you tell them?" he said. "Educators are usually open-minded men, and like myself, are always willing to learn." "Are they? And who am I," I replied, "to venture criticism within such sacred precincts?" "No," said Guy,—“tell them just what you have told me.”

In influencing the choice of pastimes, parents too often omit wholesome counsel of vast importance to the future of their children. In the sports policies emanating from some of our college presidents, trustees and alumni, well might many redetermine which sport contributes most to a student's character, health and future.

Since distances have "shortened", young Americans must more and more prepare for world citizenry. Anywhere, here or abroad, whether a good or poor player, the man or woman with a racquet is welcome and in any social stratum. Our military authorities, and particularly the Air Corps, in the last world war chose tennis above all other sports for conditioning the human body, sharpening strategy and developing alertness.

Tennis can provide plenty of advertising for the institution and frequently. Where it is made a major sport, tennis attracts students because all can participate. Having developed some really good players, exciting intercollegiate or interscholastic matches are possible, often with satisfactory income and always at very low-fixed cost.

Acres of space with upkeep are required for baseball and football. (Incidentally, the same is true of golf, plus sizable dues and expensive caddy fees). Most college and school group-games require around three hours to complete. They occasionally result in broken limbs. They usually fail to provide exercise which develops diverse muscles and important parts of the body. Through tennis, any instructor may prescribe, or with advancing years any adult may adopt, as much or as little exercise as special cases require. Witness King Gustav's game at 92!

Games such as baseball, football and basketball, often become "big business", the adherents of which sometimes fight strongly for their wares irrespective of intrinsic values and resent the intrusion of a game that is obviously better for students in general. They require the assemblage of many players and squads. Yet, after all of the time and energy such games consume, active participation is usually dropped immediately upon graduation. Exacting practice schedules by such large groups, moreover, frequently interrupt scholastic progress.

Tennis, on the other hand, requires only two. Team spirit? There is plenty of that in doubles. It is one of the few sports in which boys and girls can compete together. Tennis is always convenient—after hours, week ends—anywhere, anytime. It consumes much or little time, as desired. Throughout later life it represents a convenient means by which to gain exercise and keep fit. It provides new acquaintances, and any man or woman, whatever may be his or her business or profession, benefits considerably by the scope of friendships. Being a sociable game, tennis is a tie which creates, binds and constantly maintains institutional spirit.

Tennis promulgates sportsmanship, resourcefulness and patience—yes, every time one's opponent shoots down the sideline. It dispels surplus energy in jig-time. It inculcates courage, self-reliance, ambition, initiative, respect for fairness, decorum and

it develops ability to smile in the face of adversity and at the rebuffs of life itself.

So tennis builds character. The extraordinary fun and diversion it provides is relatively insignificant compared to the incomparable benefits it bestows. It fosters that individualistic competitive spirit which is so essential to success in any line. It quickens decisions, mental reactions and stimulates psychological perception. It promotes application, coordination, diligence and precision.

Usually, when it comes to which sport should be adopted by a girl or boy, or which should be the leading sport in a college or school, policies are too often the product of habit or indifference. Nevertheless, every educator's ambition, like that of every parent, is to mould character and intelligence. If so, why don't more of them definitely and really actively promote the game which really develops these qualities?

Colleges or schools without courts can often make arrangements with nearby clubs or else inexpensively install them. Already possessing courts, if inadequate, increase them; if inferior, improve them. Organize a tennis-promotion program—the players themselves enjoy doing executive and committee work. Provide instruction and perhaps occasional tennis clinics, which either accommodating experienced amateurs are often glad to contribute, or for which professionals are usually available.

Tennis is a great and generous fraternity in which, everywhere, the old help the young, the experienced aid the uninitiated, and nearly every amateur champion, local or national, wants to help create beginners as well as winners. A wholly volunteer organization, The United States Lawn Tennis Association at New York, its thirteen Sectional Associations throughout the United States, and its many specialized committees, are delighted to cooperate with and advise any college, school or parent.

But just tennis courts are not enough. As in anything else worth while, lethargic policies cannot accomplish real results. Yet tennis, if to yield its various extraordinary dividends, requires only realistic interest on the part of those in position to give wise directives.

## THE TRADITION OF THE LIBERAL ARTS COLLEGE

CHARLES SEYMOUR

PRESIDENT EMERITUS, YALE UNIVERSITY

**I**T IS a great privilege to participate in this celebration and I am happy to bring the warm greetings of Yale to Middlebury on her One Hundred Fiftieth Birthday. In New Haven we look back with deep pride to the share of Connecticut folk in the settlement of Vermont and in that taken by Yale graduates in the founding of this college and in its later administration. We are grateful for the close personal relationship that has existed between the two institutions. We pay our tribute always to the educational service of Middlebury which has touched all parts of the nation and of the world, undeviating from its spiritual ideal, courageous and distinctive in its cultivation of the minds and the aspirations of youth,—an eminent example of the values of the independent liberal college.

To attempt a definition of those values is of course an invitation to controversy but to deny their existence is to flout obvious historical fact. The clearest evidence of the value lies in the continued strength of this essentially American institution controlled neither by Church nor State, finding its educational authority in the support of its own clientele. The reproductive quality, the capacity for survival of the independent college, is an arresting phenomenon of our American history. Despite high mortality among the small frontier institutions of the nineteenth century, no less than 161 independent colleges founded before the Civil War were still in active life in 1928. They have survived in spite of a dire poverty that compelled what was perhaps a fortunate simplicity. They have successfully endured for a period of sixty years the taunts of an educational philosophy which has not been able to find a substitute for them. People still want to send their sons and daughters to a small independent college. What is the quality or qualities that have called forth such enduring devotion?

NOTE: Address given at Middlebury College Sesquicentennial, Middlebury, Vt., September 29, 1950.

The enduring strength of the liberal arts college, it seems to me, is found in its burning sense of mission,—a mission which it is free to pursue in its own way and which responds to the basic and permanent needs of Western civilization.

Whitehead has observed that a great college should set before its students a "vision of greatness." It is typical of our colleges I think that they have kept such a vision not merely before their students but before themselves as institutions. They have derived inestimable power from that sense of mission. The founding fathers set forth their purpose in definite terms of training students for important and selfless service. From their example today we derive fresh strength, via Plutarch's phrase "like watermen who look astern while they row the boat ahead." This missionary spirit has waxed and waned but it has never died.

Your college faculties of the past as of today would wrangle over the phrasing or even the nature of objectives, but they have retained a flaming faith in the mission of the college as each understands it. I remember a colleague, distinguished scholar and teacher in the field of modern English literature, who when invited by a philosophically-minded member of the University Corporation to define a liberal education, replied: "The study of the Greek classics and the fostering of the Christian religion." It is simple faith such as this which in an age of complexities and confusion has preserved invaluable aspects of our traditional education. It is a quality, to the pragmatists a stumbling block and to the so-called progressives a mystery; but we must not underestimate its strength.

There is in this no implication that the objectives of the mission have not been undergoing continual change. The independent college with all the toughness of its characteristic conservatism has displayed an extraordinary adaptive capacity. It has decade by decade adjusted itself to the public temper. It has imposed with varying degrees of success its own conception of education upon the public, but it has not lived in the imagined ivory tower. At every stage it has been self-critical with an eye to the mission of service to the contemporary world.

This capacity for adaptation is obviously a factor of great strength. Without it the college would have perished like the



British monastery. It also involves the danger that in the adaptive process the college will lose its very nature. That the danger at least until recent times has been avoided and the strength maintained is due to the extraordinary freedom with which Americans have permitted the institution to develop. It has been free from the authority of either Church or State. President Clap in 1754 defined colleges as "societies of ministers for the training of persons for the work of the ministry." It was a fact that the governing body of his college was composed of Congregational ministers but it was not controlled by the Congregational Church. In the nineteenth century the same is true in the main of the so-called denominational colleges of the West. With equal success the college met the threat of State control confronting the secularist tendencies that appeared after the French Revolution with a zealous religious revival and finding protection in the decision of the Dartmouth College case.

From the absence of a central unifying authority there has resulted certainly confusion, an "educational jungle" President Wriston has called it. But there has also resulted, whether permanently or not, the opportunity for each college to foster its own ethos, to adapt itself to changing circumstances as seemed desirable or necessary so as to pursue its mission in its own way.

That mission in colonial days was primarily to provide men for the Christian ministry. The Puritans cherished learning, in the words of a tract of 1643, "dreading to leave an illiterate Ministry to the Churches when our present Ministers shall lie in the dust." The colonial curriculum was essentially theological. The interests and discussions of the students in and out of the classroom were colored by doctrinal disputes. Later in the post-Revolutionary days, as the older colleges caught the secularist tone of the age and the claims of Apollo began to threaten Christ, the energy of their graduates carried the religious mission out on the flood of western expansion. It was the age of denominational enthusiasm; religious leaders supported by funds from the East organized actively the spiritual conquest of the new West through the agency of school and college, and the acceptance of the principle of the separa-



tion of Church and State ushered in an era of assured religious freedom in the establishment of new institutions.

The resulting multiplication of denominational colleges is an outstanding feature of our national history. During the first thirty years of the nineteenth century, seventeen such colleges were established on a permanent basis as against seven State or semi-State institutions. During the next thirty years and with the development of the home missionary movement, one hundred and thirty three colleges were permanently established, of which all but a few were associated with religious sectarian interests.

The scattering of these colleges west of the Alleghenies in order to meet the needs of widely dispersed and poor populations did not make for what today we should call "good education." Their emphasis, with some notable exceptions, was laid upon moral rather than scholastic interests. Their enthusiasm took the form of evangelical fervor rather than the pursuit of learning. Pinched for funds, their faculties were inadequate and often themselves ill-educated. There was unseemliness in the quarrels between faculty and trustees and in the rivalry of competing sects. There was much wasted effort in the founding of colleges which could not survive. But taken as a whole, the strength of their position in the culture of the West, as in New England, was as incontestible as the grandeur of their missionary effort.

The later secularization of the college both in the East and the West in response to changes in the public cultural climate should not lead us to underestimate the importance of the religious tradition. For a very long period the liberal college in Vermont as in Ohio, embodied the principle that religion is an essential aspect of education. No other institution except the church has been set up with the specific design of helping youth to lead the good life. We may have failed in the execution of the mission but the tradition is always valid.

A second aspect of the collegiate mission has been essentially social in nature, the production of leaders in civil state. It is stressed in the charters of the colonial colleges. In New England and New Jersey, and during a longer period among the younger institutions of the West, the religious and the social mission were to a large extent merged: public service through

the gospel and public service through the law. During the course of the nineteenth century the concept of the latter was greatly broadened so as to include not merely the training of leaders for the national interest, following the example of the notable Princeton group in the Revolution, but preparing the students for the service of local communities in a variety of extra-official activities or simply to become good citizens under a democratic form of government. During the last seventy five years the principle of social service has been increasingly stressed. The obligation to meet what Hadley called the moral problems of democracy has been a favorite text for the matriculation or baccalaureate address.

As a student does not acquire religion through a course in Biblical history, so he or she cannot be taught good citizenship merely by a curriculum in political science. The student must learn the qualities of good citizenship by the experience of adjustment as an individual to the claims of the social group. The liberal college campus has served as an institution of extraordinary influence in fostering a sense of responsibility to the unifying authority of the group, while maintaining the basic freedom of the individual.

Such a social experience was characteristic especially of the nineteenth century college, limited in size and often set in a rural community. The democratic ideals and habits of the frontier helped to inspire those of the campus. Let us admit or insist that during the course of the century both the ideals and the practice of a campus tended toward divorce from the scholastic or the intellectual. An eastern college song rehearsing the four years of campus life summarizes the experience: "And then into the world we come; we made good friends and studied—some." At the end of the century, extra-curricular interests had developed to the point where Woodrow Wilson could assert that the side-show was running away with the circus. Therein lay and lies the danger, even when the extra-curricular activity serves, as it has learned to serve, the religious, literary and aesthetic development of the student.

But the spirit that engenders this sort of activity has been anything but a side-show. It is the expression of the college's interest in students as individual human beings and not merely as students. It is not to be found in the continental institutions

of Europe, nor in the form we know it was imported from the English universities. It is essentially American, characteristic of our adult democracy and valuable as an introduction to that democracy.

May I steal the terminology of a distinguished philosopher? In his essay *The Elements of Individualism*, Ernest Hocking has stressed two necessary factors: "the commotive function" and "the incompressible individual." "The commotive function," he writes, "is that which enables and leads a group of men to move together in the achievement of a common purpose. The state must be unified and in its public purposes, individual purposes must merge. This is our first necessity. But they can so merge only when public purposes are prolongations of individual purposes and derive their life therefrom. The individual thus remains mentally prior to the state; and the principle of every future state must be this: that every man shall be a whole man. This is our second necessity. It is the principle upon which political democracy has been based. How can these two necessities be united?"

No one will contend that the liberal college ever solved this problem as applied to its own educational community. But it is a fact that it has never ceased to grapple with it and that the process has been an important aspect of its mission to produce leaders for society. With all its unified authority, the college has provided the free opportunity whereby in their associations of living, in their activities and competitions, the young can discover themselves in relation to their fellows, can learn to adjust in all liberty their individual interests to those of the community.

The third major aspect of the mission of the college, perhaps most would say *the* major aspect, is the fostering of learning and of the appreciation of beauty, the pursuit of what we call the humanities, including the natural and the social sciences. This aspect of the mission goes back to the beginning of the American college. It is stressed in the charter of Harvard. It is symbolic that Yale should have been established by a gift of books from the founding ministers, and we may note particularly that the farmers of Saybrook cared so much about book learning that when the young college was moved to New

Haven, they upset the ox carts that were taking these books away.

In its devotion to the liberal arts the college has served as agent of a persistent faith characteristic of western civilization. Men have disputed whether there were seven or four or nine of them and have quarreled viciously over the method of their study but they have never doubted their innate value. The arts of speaking, counting, reasoning, listening, seeing, feeling, are necessary to the life of civilized man. They are prerequisite to the learning which is essential to the philosophy of the individual. As a college faculty report of 1828 put it, they form the indispensable foundation: they supply the training or *discipline* and the information or *furniture* of the mind.

The traditional college accepted this principle and dared to assume authority for the selection at any one time of the specific subjects that each student should be taught. We may not today agree with the selection but the college was at least clear in its purpose. The course of study after the Revolution was imposed with the definite design of developing varied powers—observation, memory, reasoning, imagination, persistence—all with the larger purpose of bringing forth or educating the whole man. It was simple, partly because the college was poor; chiefly because the faculty would not permit the significance of essential subjects to become blurred by what they regarded as of secondary importance.

In the eighties of the last century, President Brainerd of Middlebury commented on the tendency to make of a college "a place where anything and everything is taught. But this in my opinion is just what a college should not aim to do. My ideal of a college is one that insists on a complete symmetrical knowledge of the fundamental laws of all nature, a comprehensive survey of the best in all literature and a general acquaintance with the great principles that should regulate all human conduct."

But the college was not unresponsive to the ultimate substitution of new subjects for old. We remember that in 1802, Timothy Dwight, the pope of New England, sent his ablest classical student, Benjamin Silliman, over to London to study science in order to prepare himself for a professorship of chemistry. And the last two decades of the century witnessed a similar

hospitality to the social sciences. The process was conservatively slow, but it was never reactionary, nor has the spirit of self-criticism ever been more lively than during the past quarter century.

Whatever the subject matter of learning, it was expected that the teacher should not spare himself in his devotion to the class. The great tradition of good teaching became a distinctive feature of the college. Your alumni forget the courses they took but they remember the men who taught them. Henry James remarked that there are some chefs who can make sauces for fish that would allow you to swallow your grandmother with a clear conscience. Some teachers are just as skillful.

Furthermore the traditional college at its best has expected that the student would educate himself outside of the curriculum. It has stood, not always with success, against that peculiar American notion according to which a person is unlettered unless he has taken a course and that once he has had the course he has "finished" the subject.

At least in the early days of their existence the programs of student fraternities were literary in nature. At mid-century, students and faculty gathered on a western campus to play Beethoven and sing Handel. The first gallery of fine arts in the country was established on a college campus. The faculty in the better institutions not yet departmentalized into their special fields, and dominating the intellectual and aesthetic life of the rural community, provided perhaps the best part of their educational offering simply through the affluence of their personal learning and ideals. This sort of college represented, outside the classroom as Lucien Price puts it in his picture of Western Reserve, complete devotion to "books, music and theories."

In all these generalizations, as you have doubtless noted, I have been flagrant in my oversimplification. I have spoken of the college as of something conforming to a standardized type and have flatly ignored the manifold differences that distinguished one college from another. Yet it is true that the essentials are the same. Nor have I been at pains to catalogue the inadequacies of the college and I have selected examples from the best of them. I am come in all frankness to praise and not

to bury the institution. We all know very well that at every stage of its development it has failed in practice to measure up to its ideal.

But it is of incontestible significance that the ideal does go on living and that the college finds strength in the effort to satisfy the craving of mankind in the western world for religion, for public service and for the humanized way of life. Amid all the confusion of the present times, political and educational, faith in the mission of the college persists. The vision of greatness has been kept before us.



## DOMESTIC VIRTUES AND THE LIBERAL ARTS

MILDRED MCAFEE HORTON

FORMER PRESIDENT, WELLESLEY COLLEGE

**T**HE director of admissions of a liberal arts college for women was asked a few years ago what the purpose of the college was. To the surprise of some of her colleagues she answered that it was designed to prepare good wives and mothers. It did some other things too but that a college official should include training for domesticity as part of the function of a liberal arts college marked the end of an era in the higher education of women. When Middlebury first admitted women sixty seven years ago, girls who went to college faced a real possibility of not marrying at all because of their "blue stocking" reputation. Now that they wear no stockings at all, the modern college women know that they stand as good a chance of marrying as any other women. The problem of the modern college is not to decide to encourage and cultivate domestic virtues but to decide what virtues and how to cultivate them.

What are domestic virtues in our chaotic society? What is a good wife and mother; a good husband and father? How does one learn to be one?

Let me talk mostly about women since I know more about them. Most girls marry—but there is nothing in our American cultural pattern which guarantees marriage to any specific individual. Can American parents guarantee a husband for their daughter? Certainly not. There are those who try. I remember one mother (though I have happily forgotten her name) who wrote to the student newspaper at MIT and said she had a nice daughter just entering Wellesley and would be glad to have her meet some nice boys in Cambridge. The note was posted on a bulletin board, as I remember the episode, and drove the girl into the professional care of a psychiatrist! More subtle efforts of parents to introduce daughters to "nice boys" are almost sure to backfire if the nice boy or the nice girl is even remotely suspicious of the parental intent.

NOTE: Address given at Middlebury College Sesquicentennial, Middlebury, Vt., September 29, 1950.



Mythical Mary who decides that she wants to be a wife and mother is largely on her own to get her man. Is this the point at which the college should step in to educate her? Should there be courses in courtship? Required? Elective? How should such a course be graded?

I remember stepping into a gymnasium once in an eminently reputable college—not Wellesley—to find a class of students sitting on the floor, writing industriously. They were taking an examination in tennis. It struck me as an unproductive way to test skill in that sport. I am inclined to believe that a course in courtship would need to be tested outside of the classroom in terms of functional success. Does she get her man? Does he get his girl?

Suppose Mythical Mary fails the course. Surely such failure must not be allowed to blight her entire life! Proposals to educate all young people as though they were sure to marry leave me very unenthusiastic. Statistical probabilities make no guarantees for this particular girl, that particular boy, and, whatever else is done in school and college, education ought to help the individual meet whatever circumstances he has to meet. I'm glad to have Mythical Mary look forward happily to marriage but I don't want her trained for misery if she doesn't marry. Lots of women live alone and like it and it is a tragic waste of human resources to so educate them that they feel frustrated all their lives. Is there anything sadder than a young woman whose whole youth is devoted to trying to find someone to marry—unless it be the not-so-young woman who keeps at it coyly when she ought to be busy about other things?

Let's suppose, however, that Mary passes the courting course with honors—or qualifies for exemption! She is definitely going to marry. What do we need to teach her in order to make her a good wife in 20th century America? Let's start with an obvious minimum—she will want to be a "well-adjusted companion to her husband." Fine. Let's teach her to adjust to her husband. What husband? Surely she cannot adjust without regard to his background, aptitudes, interest—and these change as he develops. Can we do much more than teach her: (a) that she should adjust; (b) what she needs to know about her husband in order to make a good adjustment; (c) how to find out what she needs to know; (d) how to adjust

herself to the kind of person she finds him to be . . . adjustment, in general?

Surely it is woman's place to make a home a home. Or is it? What of those millions of men under arms. Will their wives be permitted to keep house and make homes for them? Possibly making a home today means chiefly learning how to live with an older generation, in *its* house. How does a college teach young people to do that?

For whatever home, Mythical Mary will find that practical arts will come in handy. Traditionalists in education are hesitant about practical arts as part of the academic curriculum. They sometimes put themselves in the stupid position of seeming to imply that these arts are unimportant. Let them try to cook a meal once and see if they are unimportant. In defense of the traditionalist it should be said, however, that most of them veto practical arts as academic disciplines, not as something lesser in importance but as something different in character. My own thinking on this matter has been influenced by the title of a favorite cookbook, "You Can Cook If You Can Read". (It is the only one I have found which takes my own ineptness for granted; accepts it as credible. For instance it gives definitions like this:

"BOIL.—When a liquid has reached a quick bubbling state, it is said to be boiling. At sea level water boils at 212°. *To bring to the boil* means to heat a liquid until the state of boiling has been reached."

It includes helpful home hints such as "Eggs, How to Open". That particular hint tells the reader to "be gentle but firm when cracking an egg shell. . . ."

You'd think a book like that would be literally foolproof but it is no substitute for practice. I know, and so does my patient family.)

The real problem for the liberal arts college is whether or not to train a student for the art of cooking which she may not need until she has been out of college thirty years or to teach her to read so that when she needs the art and wants it she can acquire it. There seems to me no valid reason for excluding food or furniture or babies from the range of subject matter with which scholars can deal, but the problem for educators

is that of selecting both the subject matter and the tools to which they are going to introduce students. Practical arts seem to some of us less practicable for college experience than intellectual arts *per se*. The latter offer tools of value whatever the requirements of a student's future. The former must be adapted to so many specific circumstances that it seems more economical to cultivate them on the job where they are needed.

Suppose Mary masters the art of being a wife. Suppose she now becomes a mother. How could the college train her to be ready for that? What she needs to know about children is appalling to those of us who watch the young undertake the care and feeding of infants and do our share of grandparental baby-sitting. What Mythical Mary learns this year about absolutely essential health factors will presumably be corrected next year. We must certainly teach her to pay careful attention to what child health authorities say at the time her baby is born and thereafter. She must be given a healthy respect for professionals.

Of course we must tell her the important things about the kind of mother she should be—and we must tell her without knowing whether her children will be normal, abnormal, subnormal, well, sickly, bright, stupid. Whatever the circumstances, we must urge her to help her child to develop an independent personality, free and creative—but who can prophesy how she will have to go about it?

Most liberal arts colleges which enroll women try to interest them in young children, assuming that children are rather more important than white rats or other objects of study. Part of the importance of infancy lies in the fact that it influences youth, adolescence, maturity. What is the role of the mother in all these periods? If a college is going to train for *life* where should it stop? Before we know it these undergraduates will be grandparents. How does the older generation move gracefully from the center of the household stage? How is one a good wife to a retired business man; a good mother to grown children?

What is the mother's responsibility, as compared with that of the school, the church, the Scouts, the this and that with which children's lives are so fully scheduled? What is the

family responsibility for determining the size of the world in which children will be at home? Shall parents devote themselves to youngsters, living on the level of juvenile interest to assure boys and girls of concern and affection? Or, shall parents be so busy about community and world affairs that they set their youngsters an example of world-oriented citizens, even at the expense of the quiet evenings at home with the children which parents theoretically believe in? Shall a mother protect her child from awareness of social inequalities, social conflict, or shall she early introduce him to institutions like the church where his conscience will be challenged by economic, social, racial injustice? Should young couples dare to be different from their neighbors in the interest of a social conscience, crossing color lines to form friendships, leaving the country club earlier than the others so they can get up for church in the morning? What does it do to children to have non-conformist parents?

What shall Mythical Mary and Hypothetical Harry be taught about money matters? Should she learn to earn as well as to spend? Is it good social policy and sound personal advice to encourage or discourage marriage before either partner has anything to live on? What are the realistic possibilities in getting financial matters in healthy perspective?

If you think life is confusing for the young, I ask you to give more than passing thought to the problems of those who venture to educate them. Fancy being in the position of having to decide what young people need to know to prepare themselves for the wildly uncertain life which lies ahead!

To teach all the techniques which will be necessary for the unpredictable future seems to me an impossibility but the range of the questions I have been asking indicates some of the virtues which will contribute to domestic life and, in my judgment, to public life as well.

People who anticipate change, uncertainty, the unknown, are helped to meet it effectively if they have the kind of *self-confidence* which comes with knowledge that they know how to handle situations and people. The ability to think straight, to weigh evidence, to argue logically from premise to conclusion, to objectify situations so that they can be analyzed, understood,

made manageable—these are skills which are needed in a changing world. The contacts of the future are unforeseeable. Familiarity with as wide a world as possible helps to give people confidence as they face the future, assuring them that they will not be totally at a loss in new situations.

The world we are going to live in for the next few generations needs more than self-confidence and an objective understanding of problems as they arise. Our time, probably like all other times, calls for mature, *self-spending*, people,—men and women so sure of themselves that they can afford to be generous and have no zeal to be self-protective. Could anything be more needed in the realm of domestic relations than a generation of people who conceive of marriage as the fulfillment of personality, a partnership in which personal interests are merged in the well-being of larger, joint personality? There is nothing more lonely, nor less truly human, than a hyper-individualist. Men gain their personality in association with other people and the man or woman who never voluntarily commits himself to the limitations involved in adapting to other peoples' needs and wants, misses his own greatest satisfaction. We used to talk in terms of sacrifice and that is what I still mean; but the word came to have a connotation of smugness. It was sometimes interpreted as involving unctuous self-aggrandizement in the name of sacrificial service. Domestic—and public—life needs men and women who "bear one another's burdens" not with condescension but by identification which makes the other man's burdens their own.

Totalitarianism has a profound appeal in its claim on the little man as an essential cog in the big machine. Its inadequacy consists, in part, in its failure to recognize that forced commitment, thoughtless commitment, has far less regarding results to the individual (and to the society) than voluntary, informed, commitment. The individual is sacred in our Christian democratic tradition, but he achieves his fulfillment when he relates himself freely, voluntarily, to his fellow man. The most satisfying form of such commitment is full commitment to a life-partner with who he voluntarily takes his future action. He ceases to be an isolated unit and becomes a part of a greater unit in which, with no loss of individuality, he gains personality.

Marriage like that is not achieved on the basis of mere biological adventure, nor of social expediency. It is sacramental in the sense that it involves the recognition of the sanctity of personality; one person committed to another. That involves an attitude toward oneself and one's partner which is mature. It is the act of the man, the woman, who has learned "not to think of himself more highly than he ought to think" while knowing that, along with everybody else, he is of inherent significance in the universe.

Self-confidence, commitment,—this kind of mature quality is easier to achieve by people who have some basic religious convictions, convictions which most of us associate with the great Jewish-Christian tradition of our own forefathers. The "faith of our fathers" in an all-powerful, living and loving God was a source of security and power for them as they explored this continent and established this great nation.

Perhaps I should state this beneficent influence of religion with some hesitation on the campus of a college which refers in its catalog, to my delight, to an episode in its history in January, 1839: "Great religious revival resulting in disastrous breakdown in College morale." Could the Middlebury stamina have been such that it improved morale fifteen months later to be able to record that "the time for morning chapel is changed from 5:30 to 5:00"?

However devastating the influence of religion at some times and in some places, it has been historically a tremendous dynamic force. In a period of rapid change it has been, is and will be a great source of strength and serenity for those who have the "invisible means of support" which, as someone put it, distinguishes them from the atheists.

My thesis is that the self-confidence, self-commitment and the rootage in fundamental religious convictions which are major domestic virtues are precisely those which can be most easily cultivated in educational institutions devoted to the liberal arts. Let Professor Brand Blanshard state for me what grounds I have for this thesis. I commend his whole pamphlet on "The Uses of a Liberal Education" published recently in a Hazen Foundation series, but let me include just this one sample statement.



Now the educated mind is the mind that has achieved mastery of its own powers, and such mastery is reflected through all the detail of one's living. A liberal education impractical? Why there is nothing in the range of our speech or thought, our feeling or action, that it leaves quite as it was! Because the educated man knows the difference between knowledge and opinion, his thought on everything—on his business, on his creed, on the devaluation of the pound—will be more self-critical and more precise. Because speech is the reflection of thought, his talk on all these matters will have point and precision and weight. Again, right feeling is largely a matter of right thinking; if a man is honestly convinced that racial discrimination is wrong, the struggle for right feeling is two thirds won. And besides, feeling is as educable as thought. . . . And if his thought and feeling are affected, so surely will his action be.

A liberal arts education which makes the training of the mind an end so that it can become a means to a richer and fuller life of confidence, commitment, conviction—such an education I re-assert, cultivates domestic virtues.

I say this with full awareness of certain current dangers to which students are exposed in the ordinary liberal arts course, dangers which jeopardize the very virtues we seek.

We want self-confidence. Sometimes we get over-confidence. This is often in compensation for a sense of technical inadequacy in a highly technical age. There is a pathological form of intellectual snobbery which sometimes infects students of the liberal arts. In an era of fast change, the traditional in every area is on the defensive. Too many adherents of the liberal arts overrate the immediate value of their academic training. Dorothy Thompson went "On The Record" in the N. Y. Herald Tribune as long ago as 1939 with a comment which might also be made in 1950. She said,

Every other day some young woman just out of college comes into my office and wants to 'be a successful journalist'. These very personable young women usually want 'research' jobs. If one suggests that they start by clipping newspapers and learning how to keep files, by answering letters from people who want information, or by tactfully answering telephones, or typing copy, they answer that they have majored in English or history, and this is not what they have been educated for.

And indeed most of them have not been. The truth is that they are incapable of clipping newspapers and organizing files, because they have not been trained to any orderly precision about anything they do. But orderly precision is a first necessity of decent research work.

In the course of doing pedestrain, small tasks, they might learn something, get their bearings and prepare to move on.

The notion that only intellectual exercise is worthy is a disastrous one to domestic felicity. Somebody has to sort the laundry, clean the ash trays, wash the dishes, fix the faucets when they leak—and when don't they leak?—do all those recurring, never-ending, odd jobs which in my girlhood we called "Mother's puttering". I know that some intellectuals have risen above the mechanics of living by ignoring unwashed dishes, unmade beds and living in the midst of chaos with apparent serenity. I have not yet been convinced that elementary neatness is really beneath the dignity of educated youth but I submit that education—gone slightly haywire—has been known to encourage superiority to the requirements of systematic housekeeping!

Self-assurance can become self-importance and that is one of the occupational hazards of the liberally educated young person in a society which values technical skill inordinately. It is unnecessary self-defense!

There is a further danger of developing self-centeredness in the process of giving people a type of education which ought to cultivate a healthy perspective of oneself in relation to the ages.

By and large, a liberal education is a luxury to the individual who can afford to defer technical training or practical experience. Don't misunderstand me. I consider it a social necessity for somebody to be liberally educated. The person who happens to be that somebody seems to me to be uniquely privileged. Undergraduates in liberal arts colleges have been told since babyhood that they are privileged. They sometimes come to believe it with embellishments which they were never taught intentionally by their teachers! Teachers stress privilege in connection with responsibility. We underscore *noblesse oblige* but sometimes the young get the firm idea of *noblesse* without thinking through to the *oblige*. Or, they confuse obligation with patronage, privilege with prestige.

One of my hobbies has been to try to silence those mistaken

adults who sometimes tell undergraduates that college years are the most carefree and happiest ones of their lives. That seems to me totally false. Late adolescence confronts young people with the tragic necessity of dealing with semi-adult or fully-adult situations without adequate experience to manage them. That makes college years for many people years of appalling responsibility. However, it is true that undergraduate life is abnormally self-centered. A student's plan of action is self-determined to a larger degree than it is apt to be again. This is almost unbelievable to undergraduates, frustrated as they often are by requirements, rules, bells, assignments, appointments, pressures of all kinds. The typical undergraduate faces confusing demands, but he has only himself to consider in meeting those demands from day to day. He is the focus of his own program in a way the young employee in an office can never be! I sometimes think that the very detachment, the abnormal independence of student life, contributes to its uneasiness and leaves students rather less happy than their contemporaries who are assuming more direct, socially-imposed responsibility.

The young person who misses the point of this laboratory period of independence and begins to consider it his "right", the "normal" way for a person of his importance to live can be a practical problem in any domestic situation. Self-importance is the contrary of the domestic virtue of willingness to merge one's individual interests in the larger unit of the family.

In conclusion, let me mention one third difficulty for the liberally educated young modern whose opportunity could offer him time to think out religious convictions and take stock of himself and his times. The liberal arts—the truly liberal ones—cultivate a tolerance which mankind desperately needs. Theodore Greene put it this way in his *Liberal Education and Democracy*:

A liberal education is essentially an introduction to intrinsic values and cultural perspectives. . . . Its function is to enlighten, to promote understanding, not to proselytize, and this applies not only to religion but to morality, art, politics and all other aspects of human experience.

Gone slightly awry, the emphasis on "understanding without

proselytizing" can confuse students by making commitment to anything seem intolerant.

The *Saturday Review of Literature* once carried a little verse by Carolyn Ellis:

I'd like to ask of science, why, oh  
Science, is it so?  
Morons sound like mental giants  
When they answer 'yes . . . and no'!

The *Daily Princetonian* recently carried an editorial comment, or letter, paying high praise to a professor who

said something of his own in the lecture—he took a side, made a point and did not apologize for doing so to the Liberal Union spies scattered throughout the audience. In the very make-up of any lecture, a certain rational prejudice must be exercised by the professor in the selection and discard of the topics that can be handled in the sixty minutes. So let's hear occasionally about an irrational prejudice, or even just a personal opinion once in a while. The dividends are tremendous.

The interest of this observation lies in the fact that a professorial opinion was newsworthy.

Commitments to judgments, especially valued judgments, are inevitable in a scholar's field of professional competence. Knowing the difficulty of making fair judgments, it is easy for scholars to be over-cautious about encouraging commitment to anything on the part of anybody who does not know all the questions at issue. To be open-minded about one's own commitments, willing to revise judgments as new data appears, that is a fine art. Too many scholars are so fearful of being closed-minded that they avoid the danger by avoiding any commitments at all.

But domestic relations involve commitment, loyalty, dedication. The freest man is the one who has the security of great convictions. Assured of fundamental support, he can adventure into the future unafraid.

It is a good sign in a bad world when a great institution like Columbia University can announce its new undergraduate courses in religion with the statement which involves both tolerance and commitment:

There are in the faculty and student body of the University persons of many different faiths, including the secularist

faiths (humanism, materialism, etc.), and quite properly so. But on a basis of its foundation the University as an institution is not neutral about the Judaeo-Christian tradition; it is for it and for its perpetuation and expansion in our culture. As an independent university in a free society it is free to be for all those forces on which a free society depends.

Emerson said of his scholar, "The day is always his who works in it with serenity and great aims". Modern educators are in a position to face the future with serenity when they hold fast to the great aim of colleges like this one and prepare young people for the unpredictable future by training them to be intelligent *and* humble; self-confident *and* cooperative; dedicated *and* tolerant men and women. Such men and women, liberally educated, will have the domestic virtues which they and the world need now and forever.

## CONTEMPORARY TRENDS IN THE ARTS COLLEGE

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**T**HE arts college is the heir of a long tradition. It traces its lineage back to the 12th century, to the founding of Oxford, the oldest of Anglo-Saxon universities. It has undergone many changes in curriculum and in methods of instruction, but its central purpose has remained constant—that of conserving and enlarging our cultural heritage and of passing it on from generation to generation as a means of preparing youth for useful places in society.

The American college was established to meet the spiritual needs of the Colonists. The express purpose of the founding of Harvard, to provide future ministers of the gospel, is evidence of that fact. But the influence of the church extended far beyond the Colonial period. Most of the 182 institutions established before the Civil War began under denominational auspices and emphasized as their chief purposes “the training of ministers and the development of Christian character through formal mental and moral discipline.” This fact but reflects the dominant influence of religious interests in early American life. The ‘cultural heritage’ of most importance to Americans of the period was that related to the Christian religion, hence the emphasis upon it in the colleges established. The curriculum, which followed the British tradition, consisted largely of Latin, Greek, mathematics and philosophy.

New forces appeared in the latter half of 19th century America which had a revolutionary effect upon the arts college. The first of these was represented by the Land Grant College Act of 1862. It introduced a new conception of higher education. Colleges of agriculture and mechanic arts, established in 26 state universities, became rivals of the arts college. Henceforth ‘college’ was not to be only for the well-to-do or those planning to enter the learned professions. It was to be for the industrial and agri-

NOTE: Address given at Middlebury College Sesquicentennial, Middlebury, Vt., September 29, 1950.



cultural classes as well. These new institutions paved the way for a host of other colleges, schools or departments which competed for the attention of undergraduates—engineering, business administration, library service, home economics, etc.

This new movement towards vocational or utilitarian subjects in higher education might still have left the arts college unaffected except for another reform which began the last half of the 19th century—the introduction of the elective system. President Eliot not only successfully promoted this system but as chairman of a national committee on secondary education he advocated “the equal rank in college requirement of subjects in which equal time, consecutiveness and concentration were demanded.” Thus the letters which bound the curriculum of both the high school and the college were loosed and a new philosophy of the arts college began to emerge.

The full effect of the changes which flowed from this new conception of the college was not felt for some decades. Indeed, it was well into the 20th century before the confusion resulting from it reached its peak in the '20s. The college population expanded rapidly, from 238,000 in 1900 to 598,000 in 1920, and to 1,100,000 in 1930. The increased numbers of students with widely varying interests added to the difficulties. The standardizing associations that began in the last decade of the 19th century had their hands full during this period of rapid growth. Accreditation became the goal of institutions large and small and this was based largely upon units required for admission, credits required for graduation, the number of books in the library, space in the laboratories and dollars in the endowment. Emphasis upon these quantitative measures blinded both the colleges and the general public to the importance of the quality of instruction and the soundness of educational results. Thus, while the decade 1920–30 was the period of greatest growth in college population, it was also the period of greatest confusion. Recognition of this fact resulted in the inauguration of important reform movements during this decade.

First of all, the *free* elective system was so modified as to provide for certain required subjects in the first two years and a major and minor in the upper half of college. This pattern still prevails in most institutions.

A second important movement was represented by the so-called *honors courses* first established at Swarthmore College. Modeled largely after Oxford and Cambridge, this program provided for independent study, outside examiners, tutorials, and freedom from required class attendance. Within a few years no less than 150 colleges announced similar plans. Many other institutions followed certain features of the program. For example, greater emphasis on independent study, lifting of the class attendance requirement, comprehensive examinations for graduation, etc., appeared in catalog announcements. Other preceptorial and tutorial plans were announced embodying various features of the *honors courses*.

Two new colleges were chartered during the decade, Bennington (1925) and Sarah Lawrence (1926). Though these institutions did not get into full operation until some years later, they nevertheless represented a revolt against the vagaries of college programs of the decade in which they were chartered. Both have sought in different ways to develop more effective programs of instruction than that offered by the older institutions.

Another development that had its origin in the '20s is represented by the *general education* movement. In current educational literature it occupies a prominent place. A magazine now in its fifth year is devoted to the subject. It was an outgrowth of dissatisfaction with the program of education offered by the arts college. It seeks to discover the common core of knowledge which should be the possession of every educated person. It is promoted by those who believe that the current college curriculum fails to provide it. Because it is a controversial subject, it would perhaps be appropriate to make some analysis of the arguments *pro* and *con*.

The traditionalist deplors the use of the term "general" education on the ground that it is "a spiritually neutral word, devoid of any implications of insight, perception, values." He believes *relevance* as a criterion of useful knowledge is a snare and a delusion, as interpreted by the general educationist, that liberal education which seeks to make life more sensitive and more alive finds full justification in promoting an experience which is intrinsically valuable and is thus "profoundly relevant to human life" at all times and under all circumstances.

On the other hand, the protagonist of general education argues that the *liberal* arts college has failed to live up to its original ideal, that its curriculum has become specialized, that it has been "so preoccupied with the training of psychologists, chemists and musicians" that it has neglected the education of the free men. He maintains that "the original purpose of liberal education is preparing men and women for a free life which they would share with all their countrymen in a free society has been overshadowed by specialized vocational training." For this reason he suggests that the "substitution of the word general for liberal is justified if it focuses the attention of educators on the urgent need for a restoration of those human values which have been gradually lost sight of in the planning of the past half century, when specialization has been the order of the day."

These criticisms cannot be wisely ignored by college faculties. Survey courses designed to meet the need have generally proved to be unsatisfactory. The purpose of the first two years of college (usually described in much the same terms as those used in defining the object of general education) has certainly not been achieved by most colleges. Institutions are handicapped by tradition, by the vested interests of departments and by the failure of faculties to attack realistically the problem of providing a common core of knowledge for all students.

It is clear that the "movement" has not yet found itself. It is still lacking in focus, in clarity of purpose and in effectiveness of method; but it is to be reckoned with in the future development of the arts college. Indeed, it seems likely that it may have a profound effect upon the whole structure of higher education, affecting not only college programs but graduate and professional schools as well. It is highly important that the arts college faculties assume responsibility for directing it. Its ultimate contribution will depend upon the wisdom of those who guide its development, upon the depth and breadth of their conception of education and upon the realism with which they attack the problems which confront its progress.

The potential of the movement is great. It represents the beginnings of the formulation of a revised program for the arts college. As such it has a basic contribution to make to educational theory and practice. In groping after the essentials of

true education, it must ultimately involve consideration of not only the knowledge which every educated person should possess, but also of his attitudes, his motivations, his sense of values. These intangible effects of the college experience have been assumed. With the exception of the Princeton study, now in its third year, no serious attempt has been made by a college, so far as I know, to determine the impact of the entire college experience on undergraduates.

A recent study of the concern of colleges about the problem of teaching values indicates a great interest in the subject. Developing a sound sense of value should be the contribution of the college to all students alike. It should be included in the *common core*, a part of the program of all students. While the term *general education* has not usually been given so broad an interpretation, it is inherent in its plan and purpose. There is evidence that its advocates are already thinking in these terms and that it is having the effect of stimulating faculties to more fundamental considerations of the function of the college.

As general education concerns itself with these basic objectives, a new appraisal of the importance of the humanities is inevitable. It will provide a more realistic basis for making history, philosophy, language and literature cornerstones of the college program. They have been crowded out by the demands of new additions to the curriculum because sufficiently convincing arguments for their continuance were not advanced. The new approach will provide the reason for making them central to the education of all students. It will likewise help to counteract the tendency to make the arts college but a service station for the professions through devoting so much attention to preprofessional courses. By the same token, it will emphasize the independent, intrinsic merit of the college program and its essential importance in the whole educational system.

The independence and prestige of the college have been undermined by the demands of the professions for preparatory courses with more or less specialization in each. The array of premedical, predental, prelegal, pretheological and prenursing curricula found in many college catalogs gives the impression of an institution with no central purpose. It is encouraging to note that the professions in recent years are emphasizing more and more

the importance of a broad general education as preparation for professional studies. The emphasis upon general studies in certain professional schools is still further evidence of a new interest in basic education. Within recent weeks one of our great universities has announced the discontinuance of the premedical program in its college. This may easily be the beginning of the abolition of specialized pre-professional curricula. If so, it means a new opportunity and responsibility for the college.

There are many indications since 1945 of a revival of interest in fundamental education. The travail of two world wars in a generation has forced a reconsideration of basic tenets and this has expressed itself in a keener desire not only to know the facts, but to understand the underlying causes. The seriousness of purpose of the veterans and their interest in philosophy, history and the social sciences illustrate the point. The time is ripe for a rebirth of confidence and hope in the kind of education for which the arts college has traditionally stood. One gets the impression that college faculties are beginning to be aware of that fact but that much imagination, courage and energy will be required to realize the full potential of the opportunity at hand.

## HIGHER EDUCATION FOR CITIZENSHIP: A LARGER VIEW

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**WE** MAY view education for citizenship on the level of higher education, at least here in the United States, with three main questions in mind: (1) Is it designed merely to make of the students well-informed and efficient participators in civic duties, the worth and the obligatory force of which are not questioned? (2) Is it designed to make of the students constructive critics of such duties as well as obedient agents of them? (3) Is it designed to make of at least some of its students civic leaders, rather than only cooperative participators and constructive critics?

These questions probe right toward the heart of the problem; and, sooner or later, they force us to face fundamental issues in higher education in America. For, in accordance with the way in which one answers these three questions, so will the contents and methods of education for citizenship vary. Further, it may well turn out that an affirmative answer to Question (1) and negative answers to Questions (2) and (3) will confront us with two choices. We may admit into the university, methods, courses, and activities which, however useful, are not within the province of the university as traditionally visualized. Or we may modify our conception of the university. Such a twofold choice would confront us, starkly, with the questions: Have we the right thus to change our conception of the university? Granted the right, is it expedient to do so, from the point of view of the university itself, from the point of view of the student, from the point of view of society?

Here we come close to some of the thoughts presented to us by Dr. H. R. Kruyt, of the Netherlands. As he pictured American higher education of the present and especially of the future, he stressed, and accurately, its strongly quantitative impetus.

**NOTE:** Excerpts from an address delivered at the European Conference of the International Student Service, in De Tempel, Rotterdam, the Netherlands, July 12, 1950.



He quoted Dr. Zook as saying that the goal in American higher education is soon to be that of each two citizens, one would have gone through the process of higher education. But he went on to point out that according to European criteria, this would not mean that of each two individuals thus "processed", one would be a university graduate. He made it very clear that American higher education both includes a great deal which, in Europe, would not be considered university education, and excludes a great deal which, in Europe, would be regarded as essential to a university.

Education for citizenship is a case in point. I can put it best this way: If we push our tendency of "higher education for all" to its extreme, then we are going to have as our students, many individuals incapable of learning more than the first of the three modes of citizenship just mentioned—an informed and efficient participation in ordinary, comparatively uncomplicated, civic activities and duties, as they exist, without attempted criticism, and without attempts at civic leadership—particularly, without attempts at such types of civic leadership as might involve necessary revision or replacement of the existing and conventionally accepted civic patterns. But from at least two points of view this, to many of us in the American university community, would be most regrettable.

Why? Because, in our opinion, it would betray the very democratic ideals and values which it supposedly is advancing. And because, in our opinion, it would betray the very qualitative ideal of the university, which is still a very strong force in American thinking on higher education.

Let me elaborate somewhat on each of these points. As Matthew Arnold, the English cultural critic and educator, pointed out in the nineteenth century, a democracy does not escape the necessity it shares with other modes of social and political life; it must somehow produce, recognize and entrust with proper responsibilities an adequate number of leaders of adequate talent, training and devotion. Otherwise it becomes, in the words of Thomas Carlyle, a rudderless ship headed for the Niagara Falls; and sooner or later it comes to grief. Now it is true that, as Cardinal John Henry Newman once put it, a university does not directly aim to produce geniuses, although now

and again it has harbored geniuses within its walls. Nor does it aim to produce a generation of heroes, for heroes are so often born rather than made. What the university seeks to do, Newman continues, is to achieve a great but ordinary end—to lift the general cultural level of society. And so, it would follow as a major contribution to this end, the university supplies educated men of more than ordinary ability and training in the philosophic and cultural habit of mind and manner, who act as electromagnets, lifting the general cultural level of society.

But the difficulty is that civic education of the first type I have designated—civic education for participation in the established civic processes without criticizing and without leading does not further this university aim. What such education is likely to do is to provide many sensitized social particles without providing the electromagnet which is to act as the organizing, concentrating and creatively shaping agency that gives meaningful form to these charged particles.

For several reasons, this, from the point of view of the democratically oriented society, is very undesirable. Worse, it is dangerous. What it does is to provide a trained and efficient followership without doing its share to provide democratically devoted and educated leadership to help this followership cooperatively articulate and implement its civic ideals and methods.

Such a situation may all too easily, in an avowedly democratic milieu, become the prelude to the servile community or the slave state, which is another way of saying that it may all too easily succumb to totalitarianism.

For, almost by definition, a community, a society cannot afford long to be in a state of poorly directed yet energized and efficient civic activity. Denied the coordinating, integrating and unifying services of democratically devoted and responsible leadership, it will be threatened with one of the following catastrophies. It may disintegrate through the sheer expansive dynamism of the competing and mutually repellent particles which make it up. It may be coerced into order and unity by a non-democratically committed individual or group of individuals. That is, it may achieve order at the price of totalitarianism—a coerced *gleichschaltung* which is just the opposite of that flexible and cooperative community to which we of the democratic tradition aspire.

As believers in the democratic way of life, as educators committed to it, we are exhilarated and inspired by the dazzling new possibilities in higher education opened to us lately. Yet there is an ambivalence in our mood, in our attitude toward this wave of the future and these signs of the times. We are filled with grave concern, with misgivings as to some of the negative implications in all this, both for democratic community and society and for the university as a cultural and civic agency.

We are gravely concerned lest our so-called education for citizenship turn out to be education for life in the servile state under a form of organization like that of the beehive or the ant hill. We are concerned lest it prepare our oncoming generations for life in the sort of state terrifyingly portrayed by Orwell in his "1984."

We keep recommending that, *at every stage in the present movement of expansion in American higher education, we introduce corresponding correctives against the extremes of the movement.* This means that we make these recommendations, too, in connection with education for citizenship—in fact, *especially* in connection with our education for citizenship.

We believe that we must channelize the enthusiasm and harness the dynamism of the present wave of expansion in American higher education. Here is how we look at it. It is comparatively easy to embark on a program of educational expansion which ignores quality and which exalts sheer size and numbers. Likewise, it is comparatively easy to adopt the opposite extreme of attitude and to say, with Professor George Scelles of the Faculty of Law at the University of Paris, as he expressed himself in 1948 at the Utrecht Preparatory Conference of Representatives of Universities:

Higher education is the axis of the culture of the nation. It does not constitute the whole of its culture, since there is also primary and secondary education. Nor is it identical with science, or with transcendental research, nor again with applied science. It is the culture of an *elite*. . . . The aim of the university is to be the genesis of thought for the *elite*. . . .

What is not so easy is to make these two seemingly antithetic impulses in higher education work at least tractably in harness, gaining the benefits of the distinctive virtues of each impulse, yet

avoiding the distinctive drawbacks of each, and reducing the points of friction between the two. Herein, as I see it, is to be found the troubled crux of the problem of American higher education, generally, and, as a moment's reflection will show, herein lies the troubled crux of the problem of education for effective citizenship in American colleges and universities.

This many of us American educators recognize as our central problem, but also as a challenge with much promise for the good. Both in our curriculum efforts toward education for civic responsibility and in our extracurricular and extramural efforts toward these ends, there are many of us academic soldiers of the line—cooperating closely with our students, not bossing them, but making available to them all our personal resources of ability, experience, and moral, cultural and civic stamina and morale, giving of our time and effort far beyond the call of professional duty as narrowly defined, and certainly far beyond our financial remuneration.

We do it not only because we really love students and believe in them, and believe in what they can do for a humane and democratic future American community, but also because we still regard our university responsibilities not as a job, not even just a profession, but rather as a calling in an almost religious sense of that word.

Finally, because we have a vision of the university, not as a factory mechanically turning out standardized and interchangeable parts in a technicized social machine, but rather (to echo John Henry Newman) as an *alma mater*, knowing its students as a mother knows her children—one by one, as sacredly unique individuals of intrinsic worth and hence commanding individual respect, and assuming as a direct responsibility the social task of sending forth from the university, along with the many informed and efficient participators in the established civic processes, a minority designed for civic leadership.

It seems an irreconcilable contradiction, does it not—this quest for qualitative emphasis in a dominantly quantitative wave of expansion in higher education? Yet, as is true of so many other important aspects of life, which seem mutually contradictory, it can be one of those successful paradoxes that lie at the core of the vital process itself. At any rate, it is this paradox which

many of my American academic colleagues are bent upon realizing in our higher education. We consider this paradox essential, as we try to shape in the United States a *Civitas Academica* that is at once compatible with our humane love of our students with our democratic desire for maximum education—up to the limits of their capacities and determination—for the greatest number. And, on the other hand, with the desire we have as heirs of the great academic and university tradition of the Western World, for the maintenance of an at least adequate qualitative accent in the American university experience.

Yet it seems to me that, in working toward this balanced end, we are exhibiting a mode of cultural adaptation of traditional values to changed personal and social needs. In trying to achieve this democratic paradox of quality within quantity in mediating between the extremes of each of these tendencies, in trying to establish a strenuous and tensional yet harmonious balance between these tendencies, or a dynamic reconciliation of them, are we not being true to that tradition of mediation and harmonizing so rationally and attractively developed especially by those European ethical and Christian humanists of whom Erasmus of Rotterdam is one of the strongest and yet finest exemplars? It was another noted Renaissance personality, Leonardo da Vinci, who is said to have exclaimed in spite of all his gifts: "*Defuit mihi una—symmetria prisca*"! In a word, are we not engaged in a kind of creative traditionism which should ultimately prove of great value to the transnational university community?

Certainly it appears to me that it is this quest for a paradoxical balance and symmetry, rather than the much more spectacular and much more widely publicized—especially among non-American educators—sheer quantitarian wave of expansion in American higher education, that will in the long run, turn out to be the more meaningful aspect of our contemporary developments in American higher education seeking to meet the needs of citizenship.

For myself, viewing the matter without dismay, I think that the effort to achieve a *modus vivendi*, as between our quantitative dynamism and activism and our qualitative direction and control—this, rather than the many gadgets and tricks of pedagogic and administrative "know-how" which we are inventing or

evolving to handle masses of students, this may turn out to be our distinctive contribution to the admittedly difficult problem of higher education for our time and on the international, as well as the national level.

Granted, it may be asking for nothing short of a miracle to bring about this paradoxical reconciliation of quantity with quality. Yet, at least in American education, we have before now known miracles. And why may we not continue to look for such miracles, especially if we observe one proviso, that we add works to our faith?

Had time permitted, I would have mentioned and briefly described some of the aids which, right within our own American academic community, we have found useful in establishing a qualitative factor in our contemporary quantitative development of the American college and university. Now I wish to speak of a most important aid to the realization of this goal, an aid which we hope to find in other than our own sector of the world university community, specifically in the sector of Western Europe. Frankly, we American educators look to European students and university teachers for crucial help in this crucial effort.

American higher education, as so many other essential American social institutions, has its roots in European higher education, both in the morally and culturally rich soil of the humanistic academy and in the specifically intellectually and professionally rich soil of the European university. In the past, American higher education has periodically renewed itself at these Old-World sources. In the present and the near future, we again are turning for similar renewal of spirit, ideal and, especially, standards. As you work out your problem, you can help us members of the American academic community in at least two important ways. (1) By seeking to understand, critically yet sympathetically, what we in the United States are trying to do and how we are trying to do it. (2) By giving us demonstrations, here in your own university reform, of how, while remaining loyal to your qualitative, intellectualist and professional tradition, you may still creatively adapt that tradition to the pressures of increasingly populist educational needs and demands.

That tireless worker for the International Student Service and World Student Relief, Winburn Thomas, now of Bangkok, Siam,



once told me that it has been at the point of most acute psychological, even physiological need that he has been able to enter into a way of life different from his own, to experience it sympathetically, subjectively, as a primary datum of his own consciousness. Similarly, I say that it is at this point of our urgent American academic need for resolving the crux of quantity versus quality that you European colleagues of ours in the transnational university community can best participate in our problem—if you penetrate into it with the magnanimity and the charity as well as the comprehensiveness of view which I have just invoked.

As Dr. Kryt has so graciously and sagaciously put it: "Let us be wise and learn from one another."

## JOURNEY TO INDIA

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**F**ROM December 12 to 22, 1949, it was my good fortune to attend an Indian-American Conference, held at the University of Delhi in India. Vice Chancellor James of McGill, President Valentine of Rochester, President Darden of Virginia, Chancellor Arthur H. Compton of Washington University, St. Louis, Chancellor Malott of Kansas and I had been chosen from the Association of American Universities to be part of a delegation of thirty two Americans to the Conference. There were approximately thirty seven Indian delegates and only two national groups were represented.

My wife and I flew from New York to New Delhi and return, stopping in Oxford and London for a week on the way out and in Damascus, Beirut and Jerusalem for about ten days on the return journey. Our travel in India was limited, and outside of Delhi and New Delhi, we visited only Benares, Allahabad and Agra in India and Lahore in Pakistan.

The ten-day conference was divided into three nearly equal parts, and the parts were devoted to discussion of, first, political questions; second, economic questions and, third, cultural and social questions. What follows is a resume of discussions, observations and conclusions on some of the principal topics under consideration.

It was very clear that for the indefinite future, India desires to follow an independent line in international affairs. More than one Indian delegate pointed to the fact that India, in common with the United States, had gained its independence from a foreign dominant power, that it was fearful of falling under the dominance of some other foreign power, and therefore desired to pursue an independent line and not to become too closely affiliated with any other power. Delegates pointed out that India had been taken into two world wars by her subservience to a foreign power, and she did not propose to have that happen again. We shall do well to keep that point of view in mind. Accord-

ingly, it would be folly as of this date to expect India to enter into a firm alliance with us against Russia or any other power. There was a willingness on the part of Indian delegates to recognize that the situation might become so difficult that it would not be possible to pursue an independent line, but they were not convinced that that time had arrived.

It is impossible to talk with informed Indians for more than a few minutes at a time without becoming aware of the way in which economic problems press upon them. The partition of Pakistan and India has disrupted the economy of both countries. It has severed the rail lines, the air lines, the normal network of credit and banking relations, the normal flow of goods and services and has produced a disruption which is very difficult for us to imagine. Not only are there two countries in the territory which we formerly knew as the Dominion of India, but Pakistan itself is a country composed of two parts, the western portion lying in the northwestern part of the sub-continent, and the other part lying approximately 1,000 miles to the eastward near Calcutta without a corridor or connecting link between them that does not pass over the soil of India. Pakistan produces jute and India has the jute mills for processing it; Pakistan produces wheat and India has the mouths to consume that wheat. Trade is at a low ebb. The situation is exceedingly tense, not only as a result of the partition itself, but because of the present unsettled dispute over the status of Kashmir. Notwithstanding the existence of certain trade agreements between the two countries, it was announced upon our departure from Lahore on Christmas Day that on the previous day the Indian government, in reprisal against Pakistan's refusal to deliver its jute at the new value of the rupee, had shut off coal supplies from India to Pakistan. The tension is high and may get worse. There will be critical periods whenever existing agreements between the two countries must be renewed. In negotiations for new agreements or the continuance of old ones, there are many possibilities of future trouble.

The economic problems of India and Pakistan, and particularly the former, would be very great even without partition because of the pressure of an enormous population. Evidently, reliable census figures for the two countries are not available,

but it is estimated that the combined population is between 350 and 400 million persons, and that this combined population is increasing at the rate of five million persons per year. In the course of a decade such an annual increase produces a total population greater than that possessed by Great Britain and Ireland. The problem of increasing the standard of living is, therefore, complicated by the fact that the increase in population in itself proceeds at the perilously rapid rate of  $1\frac{1}{4}\%$  to  $1\frac{1}{2}\%$  per year.

The most optimistic figures produced by anyone at the conference promised an increase in agricultural and industrial productivity of  $3\frac{1}{2}\%$  a year. I doubt if anyone seriously believed that such a rate could be reached or sustained. It is quite apparent, therefore, that India faces a long, hard struggle to do more than to keep even with her present increasing population and maintain a standard of living for them not lower than that which the population now enjoys.

India is in immediate need of economic aid and finds it difficult to understand the American price support policy which withholds grain from the international market and does not make it available for sale when there are people in India who need it and who may starve without it. On the other hand, it was pointed out that there was grain near at hand in Pakistan which might be purchased without the long transportation involved in shipments from the United States to India.

The Indians wished to know whether or not the United States proposes to establish an ECA for Asia comparable to the one which has been set up in western Europe. They were also much interested in President Truman's Point Four.

The attention of Indian delegates was called to the fact that ECA was developed for western Europe in the belief that the European industrial economy had been disrupted, and with loans and other aid, it might, in a very short period of time, a matter of five years or so, be brought back to something like prewar levels without placing a permanent burden on our country. The situation in India, and in the Orient generally, is quite different. There an industrial economy has not been disrupted, because there has been none to disrupt. The problem there is to get the economy organized so that it can support an existing population, or perhaps even an increased population, at a higher level than

now prevails. The construction of a new economy is a much slower and more difficult process than the rehabilitation of a temporarily shattered economy. It is evident, therefore, that the United States government in considering an ECA for Asia will face many problems different from those in the short-term program devised for western Europe.

With respect to Point Four let me say that I am afraid that the American people and their government create a great deal of unhappiness in the world by announcing broad general principles which are very idealistic and high-flown in their terminology, but which often do not work out as their sponsors would like. In World War I, we developed an innocent little formula entitled "The Self Determination of Small People." This gave aid and comfort to every minority group and racial pocket in the continent of Europe, of which there must be an almost infinite number. It is doubtful if any principle could have been more disruptive of law and order and stability in a continent which has needed law and order and stability. We once announced a policy of "Open Covenants Openly Arrived At." It would be difficult to show that this has improved the quality of diplomacy in the years which have intervened since its announcement. There is a suspicion in the minds of some of us that it may have helped, if it has not caused diplomacy to degenerate into the present level of name-calling in which we not only do not have open covenants openly arrived at but find it impossible to arrive at any covenants at all. Now we have announced a Point Four program which is so vague and indefinite that it has aroused unreasonable expectations in virtually every country in Asia. Each country hopes that we will pour millions of dollars into its development in order that agricultural and industrial production may be brought up to a high level. I suspect that India's expectations would equal the entire sum which we are likely to appropriate for the Point Four program. It is obvious that it and many other countries will be grievously disappointed and that the reaction against us may be quite violent. I do hope that we can learn before long that it would be wise national policy to do more than we promise rather than to make promises which we cannot and do not perform or which raise expectations which we cannot meet.

Notwithstanding the need of rapid industrial development, the Indian government has taken the position that 51 per cent of the capital of corporations must be owned domestically. This restriction on foreign capital has created something of an impasse. Private capital seeking outlets in foreign investment is sufficiently timid to doubt the safety of investing in a long-range program in India through corporations 51 per cent of whose capital is controlled by residents of India, particularly with that country's bend toward socialism. There is some evidence that the 51 per cent requirement can be and is being relaxed in industries which do not compete directly with Indian industries or with the government's own plans for development.

The unwillingness of foreign private capital to enter India on the terms which the government has laid down and the very obvious need of India for rapid industrial and agricultural development have created a situation in India in which state planning and state intervention on the part of the Indian government is rather generally accepted as a necessity. Many of the economists are, or give the impression of being, socialists. However, if you observe the conditions which prevail in India, you will see that their approach is somewhat different from the approach of the Labor Party in England or the Socialists in this country which are primarily concerned with taking over established going-concerns. The attitudes of the Indians is conditioned by the fact that state planning and state intervention (whether it be called socialism or state capitalism) are justified on the ground that it is necessary for the state to determine what projects deserve priority in an economy where resources must be carefully safeguarded and where the state is forced to accumulate capital for the development of projects which could not be financed through private foreign capital. Also, there is the often-expressed suspicion that Indian capital and Indian capitalists are not creative, that they are willing to venture into the stock market and are interested in quick turnovers and profits, but they are not interested in long-range developmental enterprises which require imagination to plan and to carry out. In that respect they are often compared unfavorably to American capitalists. Whether we like it or not we have to recognize that India faces an entirely different set of problems than we face in this country. Further-



more, we must remember that our industrial and economic development is the product of a century of growth during which we also achieved political maturity. It is obvious that India will be in a most precarious condition if she must wait for a century, during which she is to achieve economic and political maturity.

What we need primarily is *an understanding* of the problems of other people, the efforts they are making to solve them and the factors which condition their thinking. Too often we are inclined to believe that anything which is different from the things we are accustomed to must be wrong or, at the very least, odd. Often the clothes which the Indian people wear seem very peculiar to us, but we found at the conference that if one sits in unheated rooms (and there is no reason in Delhi why central heat should be provided for two months of mildly cold weather in the winter), the shawls and the turbans and the headdresses of the Indian men and women seem very sensible indeed. I suspect that the Indians attending the conference were far more comfortable than were we Americans, attempting to be comfortable in that particular environment in our queer American clothes. If we look below the surface there are often reasons why the habits of other peoples with respect to food, to clothing and to social customs are very sensible for their environment. Old "American hands" who have been in India for many years are inclined to be understanding and sympathetic about things concerning which the newcomer is likely to express his criticism or voice his intolerance.

It was brought out in the conference that it may be very difficult to solve Indian problems merely by exporting American techniques in agriculture and industry. We have been forced to adopt labor-saving devices because of a shortage of manpower, but manpower is the thing which India and Pakistan have in maximum supply. Therefore, one of the urgent reasons for the labor-saving devices in our country is wholly absent there. We were forced to develop agricultural machinery because of a shortage of farm hands and farm labor during two world wars. India does not need agricultural machinery for that reason at all. What it needs is a greater food supply, which means that it needs greater agricultural production, but it is not necessary that agricultural labor be displaced in the process. Indeed, if agricul-

tural labor is displaced in any substantial volume, the government may well face the question as to what is to be done with the displaced laborers. Moreover, other problems present themselves. There is no point in taking mechanized equipment into parts of the country where gasoline is not available or where there is a shortage of service stations or repair men. I was told of one instance in which a provincial government purchased 400 tractors and took them into the province for agricultural use, but very shortly 300 of them were unavailable for use because there were not sufficient trained mechanics to keep the tractors in repair. Let us not delude ourselves into believing that foreign problems can be solved simply by exporting American ideas and American techniques. Moreover, it is often true that foreign nations have no particular desire to resemble us and are suspicious of American ideas and American techniques.

During the third part of the conference we discussed social and cultural problems. We discussed the problems of caste in India and of color in this country. I might say parenthetically that Americans seemed disposed to talk about the problems of population and caste in India—I suppose for the very good reason that we could do nothing about them—while the Indian delegates were disposed to talk about the problems of color in this country—I suppose for the very good reason that they could do nothing about it. In a sense, each was attempting escape from an unsolved problem. Questions were also asked about the proselyting activities of missionaries and why it was that religious bodies in our country felt that it was necessary to send representatives into an old country with religions of its own. Some criticism of religious proselyting was expressed, although other Indian delegates took the position that there was no reason why there should not be perfect freedom in matters of conviction, a kind of “free trade” in religious ideas. Both in India and Pakistan there were many statements indicating great respect for those educational institutions, such as Foreman Christian College, which religious bodies have established. There was very considerable discussion of the need for the interchange of scholars and professors and of cultural materials between the two countries.

At the conclusion of the conference in Delhi, we went to Lahore

where we had a brief meeting with university presidents and educational leaders of Pakistan. Educational problems, in the technical sense, had not been much discussed at the conference in Delhi. We were grateful, therefore, for having the opportunity to attend a short conference confined to such subjects in Lahore. The mutual interchange and discussions of common problems had greater relevance than one might suppose. The partition in Pakistan has created problems for educational institutions not unlike those which were created in this country by war and its immediate aftermath. I shall not go into these in detail, but the educational institutions of Pakistan have suffered from alternate depletion and overcrowding of their facilities, from shortages of staff, from shortages of textbooks and from many other things which are the result of the disruption of their social, political, economic and educational life. In Lahore, as in Delhi, we were received with the utmost cordiality and were afforded hospitality of an exceedingly lavish kind. During our stay in Lahore, the American delegation (and this delegation was confined to the university presidents) was entertained by members of the staff of Foreman Christian College and U. S. representatives in Lahore.

Although political problems were not a part of the conference, in our private conversations with Pakistanis, we obtained a quite different point of view with respect to the partition from that which we had gained in Delhi. Also, I might add, that it seemed to be much closer to the surface in Lahore than in Delhi. There was great anxiety and tension concerning both partition and the future of Kashmir, and we saw, even more acutely than we had seen in Delhi, how tense the situation might become and how far-reaching the disruption had been. Certain parts of the city of Lahore have been damaged as a result of the fighting accompanying partition as seriously as though they had been bombed. We did not find as many refugees on the streets of Lahore as we found in Delhi, but both in Lahore and Delhi, the evidence of mass migration is everywhere at hand.

Many things stand out in our memories as a result of our trip. One is that the influence of the British is likely to be stronger in India in the years ahead than is the influence of any other foreign power. Another is that the influence of Gandhi is as great today

as in his lifetime. We were impressed by the enormous displacement of peoples in India and the Near East, and we were depressed by the enormous burdens being placed on the democracies or pseudo-democracies of South and Southeast Asia. When one considers the difficulties we encounter with a highly literate population, one wonders how illiterate populations, faced with problems that appear to be insoluble, can achieve solutions by democratic procedures.

One of the great contributions that we have made to Western civilization, and perhaps world civilization, is the concept of mass education. We have never announced this as a national policy as the Russians once did, but it has been a developing principle in American life since 1870, and it is safe to say that it is the only base upon which a complex and highly technical society such as ours can continue to exist. If one wanted to destroy our civilization, it could be done in a generation by interfering with the schools. Mass education, a broad base of informed and understanding people, is necessary for the maintenance of our own complex society, but it is even more necessary in those innumerable relationships which we are now bound to have with every country in the world.

Education and understanding go hand in hand, the one can hardly exist without the other, and in our education we should seek understanding—understanding so that we may appreciate the enormity of the world outside ourselves, understanding so that we may appreciate the problems of other nations, understanding so that we may appreciate the ability and brilliance of other peoples, understanding so that we may appreciate what they have to contribute to us, understanding so that we may be the people that we should like others to think we are.

Education and understanding are the keys to the solution of most of the world's problems.

## THE EDUCATION OF SECONDARY SCHOOL TEACHERS IN THE LIBERAL ARTS COLLEGE

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**T**RADITIONALLY the responsibility for preparing secondary school teachers has fallen primarily upon the liberal arts college. In spite of the surprising growth of the teachers college over the past half century, the liberal arts college still carries the major share of this task. This responsibility and the challenge it presents to the liberal college were officially recognized as long ago as January 1937 by the principal spokesman for the liberal arts colleges of the United States—The Association of American Colleges. At the 1937 convention of this organization, Dr. Charles H. Judd of the University of Chicago presented a paper on "The Education in Liberal-Arts Colleges of Students Preparing to Teach in Public and Private Secondary Schools."<sup>1</sup> Partially in answer to this address, the Association established its Commission on Teacher Education to serve as a standing body for the Association.

Under the chairmanship of President Harry M. Gage of Coe College, this Commission had but begun its work when it was called upon by the American Council on Education to cooperate in a five-year study of teacher education in all types of collegiate institutions. This study, though hampered by the outbreak of war, drew upon the cooperative efforts of several member colleges of the Association and resulted in the publication of many valuable volumes. At the close of the war, the Commission, now under the chairmanship of President W. W. Whitehouse of Albion College, continued its study of programs for the education of secondary school teachers. Fully aware of the new postwar responsibilities thrust upon liberal arts colleges with respect to teacher training, the Commission convened in Washington, D. C. in late November, 1947. Out of this meeting came a decision to conduct a study of institutional programs for the education of secondary school teachers as an initial step in a campaign by the

<sup>1</sup> *Association of American Colleges Bulletin*, 23: 91, March 1937.

Association to improve the preparation of teachers in colleges of liberal arts.

The study was built around a comprehensive questionnaire submitted to each of the 627 institutions at that time members of the Association. Of this total membership, 368 institutions (or 59 per cent) participated in the study. An analysis was made of the type, size, geographical location, student body and source of control of these institutions with the discovery that the participating group was highly representative of the total membership with respect to these characteristics. The findings of the study therefore are based on data not unduly influenced by any of these factors.

### *Institutional Teacher Training Programs*

More than four fifths of the participating institutions maintain departmental or divisional programs of sufficient scope to qualify their graduates for secondary school teaching certificates in the states in which they are located—certainly definitive evidence of the acceptance of teacher preparation as one of the educational functions of the liberal college in America. Of the 368 institutions participating, 261 were classified as independent colleges (as differentiated from university undergraduate colleges of liberal arts). Of this group of separately organized institutions, almost ninety per cent maintain teacher training programs. The presidents and deans of institutions maintaining programs were queried as to considerations accounting for this interest in teacher training. Of distinct influence was the conviction that secondary schools need teachers with a liberal arts education. These administrators were also candid enough to state that so many of their students wish to prepare for secondary teaching that they could not afford to ignore the demand.

Considerations accounting for the lack of a program in the remaining colleges differ with each institution. Lack of faculty interest in this work, the ability of neighboring colleges to meet the demand and insufficient demand from students were listed as contributing influences.

Both groups of institutions—those with and those without teacher-training programs—were in general agreement that the training of secondary school teachers is a responsibility of the



liberal arts college to society, that the liberal arts college should undertake increasingly to discharge this function and that the liberal arts college is the best fitted of college-level institutions to carry on this task. Both groups likewise reacted negatively to the companion suggestions that liberal arts colleges cannot simultaneously offer effective programs in both the liberal arts and teacher training and that, therefore, they should be relieved of the teacher-training responsibility. Almost all of those institutions now maintaining programs plan to continue and/or expand them, and those schools without such programs for the most part plan to continue present practice.

#### *Ten-Year Trends in Enrolment<sup>2</sup>*

The liberal arts colleges of the United States, maintaining a financial, professional and moral stake in the enterprise of preparing teachers, are naturally concerned about the number and quality of students who pursue the study of secondary education under their direction. Total enrolments of the participating schools rose an average of almost 75 per cent in the decade 1937-38 to 1947-48. Senior class enrolments in these same institutions increased 43 per cent in the same period. However, the number of qualified teachers graduated by these institutions remained almost constant during this ten-year period. The reason for this can be found in the fact that in 1937-38 an average of 39 per cent of the seniors in these colleges were preparing to enter the profession of secondary school teaching; ten years later this figure had dropped to 27 per cent, a loss of almost one third! College men and college women turned away from teaching as a profession in almost equal numbers during this ten-year period.

#### *Supply of and Demand for Teachers*

Figures relative to teacher production have little meaning without reference to current demands of the profession for newly trained personnel. While it was not the primary function of this study to inquire into the problem of teacher supply and

<sup>2</sup> Figures on enrolment were sufficiently complete from only 157 of the 368 participating institutions. While this "sub-participating" group is somewhat less precisely representative of the total membership, it does not seem likely that these variations are sufficient to cast serious doubt on the representativeness of the figures obtained.

demand, an analysis was made of several comprehensive nationwide studies<sup>3</sup> on this problem occasioned by the severe teacher shortages existing during and after World War II. As yet, workable techniques and accurate instruments have not been devised for truly reliable investigation of this subject on more than a local or perhaps state-wide basis. As a result, the data at present available reveal many inconsistencies and contradictions. Nevertheless, a study of these investigations does suggest the possibility that the shortage of secondary school teachers, which was quite severe immediately after World War II, is being rapidly alleviated if indeed it has not already disappeared. Certain subject areas are even beginning to show surpluses, and it is the view of some authorities that steadily mounting surpluses will be created in the next few years. On face value, therefore, the fact that liberal arts colleges were in 1948 graduating no more secondary school teachers than they were ten years earlier does not necessarily represent a detrimental trend in teacher-training enrolments.

However, it has also been generally substantiated by these studies that a considerable number of high school teachers (perhaps as many as 20,000) are still employed on an emergency basis. This total of sub-standard personnel constitutes a *qualitative* shortage of teachers. Such a shortage, while not as immediately noticeable as a numerical shortage, can nevertheless by its deceptive nature be more easily overlooked and thus result in more permanent injury to the profession and to public education in general. A shortage of *qualified* and *able* secondary school teachers is therefore very likely still with us, and the resultant challenge to liberal arts colleges is apparent.

- <sup>3</sup> (1) Ray C. Maul, *Teacher Supply and Demand in the United States, 1947-48*, Washington, D. C., National Education Association, 1948.
- (2) Benjamin Fine, "Teacher Shortage Continues With Birth Rise in All States," *The New York Times*, January 10, 1949.
- (3) National Commission on Teacher Education and Professional Standards, National Education Association, *Probable demand for teachers in the United States for the decade 1949-50 through 1958-59 for the period 1948-60, inclusive*. (Mimeographed).
- (4) Benjamin Fine, "Teacher Shortage, Growing Worse, Threatens Serious Damage to Nation's School System," *The New York Times*, October 1, 1950.

*Recruitment Procedures*

Noted above was the fact that the proportion of seniors in liberal arts colleges preparing for a career of teaching has dropped from 39 per cent in 1937-38 to 27 per cent ten years later. While their responses were in large measure conjectural, the administrative officials of the participating institutions expressed a group belief that this proportion would tend to rise slightly during the decade to follow. In support of such a trend, these same administrators believe that colleges should make a deliberate effort to get high school officials to identify seniors who look like promising teaching material and to encourage them to enter college with the expectation of preparing to teach. Even more vigorous approval was accorded the suggestion that colleges should make a deliberate effort to identify their own freshmen and sophomores who look like promising future teachers and to encourage them also to prepare for this work.

Only about one seventh of the participating institutions currently rely upon definite systematized procedures for the identification of teaching prospects. Forty per cent of the schools leave the initiative entirely to students. However, over four fifths of the institutions expressed a desire to establish sometime in the future some form of deliberate and organized procedure to identify promising teaching material.

Numerical recruitment is not enough. What the teaching profession needs today is not only an increased flow of individuals into the profession but a continuing improvement in the intelligence and ability of individuals finding their way into this work. It is encouraging to note that college officials believe that the quality of those students preparing for teaching has in recent years been equal, if not slightly superior, to the quality of those pursuing other courses of study. Moreover, it is the group estimate of these officials that during the past ten years, the quality of students preparing for teaching has had a tendency to improve. The presidents and deans of these institutions are in general agreement that the improvement of teacher education depends fundamentally upon an increase in the attractiveness of the teaching profession.

*Admission to the Program*

A student's formal decision to prepare for secondary teaching is an important one. The locus in a student's college program at which this formal declaration can best be made is also important, not only for the student but for the college. Two thirds of the institutions permit the student to make this declaration during the first semester of the sophomore year *or earlier*. Virtually none of the schools require the postponement of this choice later than the middle of the junior year. The normal time for this declaration to be made is during the sophomore year. In general, there is a feeling among heads of departments of education in the member colleges that students should be permitted and encouraged to declare their intentions to teach as early as possible in their college program. As guidance techniques increase in effectiveness there is reason to believe this may become possible.

Special requirements for admission to the teacher education programs in the member colleges do not differ markedly from qualifications necessary for admission to other undergraduate curricula. More than half of the colleges impose standards of scholarship for entry into teacher training. Over two fifths require health examinations. It may be said in passing that, in general, entry into the teaching fraternity is considerably less rigorous than entry into most of the other learned professions. A traditional belief that "anybody can teach" has characterized lay attitude toward this profession for many years. This attitude, together with ever-recurring personnel shortages in our public schools, has given rise to a developmental policy of allowing one and all to prepare for teaching. Either openly or subconsciously those in direction of teacher training programs have adopted an admissions policy governed by the axiom, "A poor teacher is better than no teacher." In spite of the unpleasant choices this rule of thumb forces upon educators of teachers, it has nevertheless been the only workable policy by which to supply needed instructors for the nation's schools. Perhaps in the not too distant future the teaching profession, assuming a position of greater eminence in the public mind and concomitantly enjoying the luxury of a great surplus of applicants over available positions, may find its way clear to choose the most able of our

young people for this important work. Certainly no group will be more eager for this day to arrive than those directly engaged in teacher education.

### *The Undergraduate Curriculum*

It has been only within the past few decades that programs for the formal preparation of secondary school teachers have attained genuine collegiate status. During the early years of deliberate teacher training in this country, a period of one or two years of post-secondary education was sufficient to qualify one to teach in the secondary school. Many forces have led the teacher-training program to become firmly established as a collegiate enterprise, not the least of which has been the role of the four-year liberal arts college in providing liberal and professional education leading toward a baccalaureate degree. Though the establishment of this training on at least a baccalaureate level appears firm and irrevocable, the actions of individual educators might lead some to wonder whether advocates of the shorter course were still in circulation. Fortunately, few such individuals can be found in positions of leadership among liberal arts colleges. The reaction of college presidents and deans was overwhelmingly in favor of at least four years of preparation for teaching.

The undergraduate four-year curriculum for the education of secondary school teachers in colleges of liberal arts is customarily divided into four component elements—general education, advanced subject matter, professional education (including student teaching) and electives. The relative emphasis given to these four components varies from college to college and fluctuates from decade to decade in accordance with educational thinking and institutional policy. It was the group estimate of heads of education departments in the member colleges that the past ten years have witnessed a growing emphasis on general education in these programs. They believe that a continued trend in this direction would be desirable. Presidents and deans were also queried on this point and were found to be favorable in even greater numbers to an increasing emphasis on general education. It was the feeling of almost three fourths of the institutional representatives that present allotments devoted to

advanced subject matter were satisfactory. The departmental heads reported that the recent decade had seen little change in that portion of the program allotted to professional courses. About one fifth of these respondents believed this particular part of the training program should be given more emphasis, and an almost equal proportion of the presidents and deans held an opposite opinion. By far the greater share of both groups, however, believed that little change is necessary in this part of the program in the near future.

Over the past decade, students' prerogatives through the use of electives have been considerably narrowed. Both departmental heads and presiding officers of participating institutions would like to see this practice checked. Of all the components, professional education and advanced subject matter appear likely to remain quite stable in emphasis in the near future. Time and attention devoted to general education, as noted above, is likely to continue on the increase. The future of electives is probably one of continued shrinkage although at a considerably reduced rate.

Responses by heads of education departments on preferred trends in the near future do not support, and in fact contradict, the widely held notion that the educationists have steadily upped professional offerings and requirements and are impatient to do still more. Heads of education departments favor quite strongly a future increase in general education, much more so than a rise in professional education. Even an increase in advanced subject matter is preferred by a percentage of these officers almost equal to the per cent desiring an expansion in professional offerings. Variations in responses from public, private and denominational institutions on this point reveal that education department heads in publicly supported institutions favor increases in all the other three components more than increases in their own specialty! And in the other two groups—privately endowed and denominational institutions—their desires for increases in professional education are only slightly more apparent than their positive attitude toward increases in electives and advanced subject matter. Indeed, they are most favorable of all to increases in general education. There is little evidence here which would support the charge of "academic imperialism" against the educationist. It



is interesting to speculate on whether or not members of other college departments would have been so modest in their demands had they been asked to respond to a similar set of items.

*General Education.* The rapid expansion of the general education movement over the past several years has brought with it the need for developing administrative structures within which the specialization curriculum and the enlarged general education curriculum might be integrated. Several devices and arrangements have been employed to facilitate this development. Since the general education movement has influenced teachers colleges too, decisions regarding these administrative techniques have been thrust upon teachers college officials as well. Lovinger has recently made a study of general education in teachers colleges.<sup>4</sup> Among his findings were reports on the existing and preferred arrangements for organizing, locating and orienting general education courses in the college program. Teachers college presidents were asked whether their general education programs were organized departmentally, divisionally or functionally; whether their general education courses were concentrated in the first two years with professional courses either wholly or largely reserved for the latter two years, or spread throughout the entire college course; and whether their general education courses were (1) conducted without reference to vocational interests, (2) conducted with a recognition that vocational interests may frequently be employed as motivators to learning, or (3) conducted by a professionalized process through which the material is presented with regular attention to its possible use by the student in his subsequent vocational career. These alternative choices were presented to these officers for an expression both of *present practice* and of their *preferences* in these three areas.

The same battery of questions was included in the questionnaire used in this report with a view to comparing the responses of liberal arts colleges with those from representatives of teachers colleges. Departmental organization is now used in almost two thirds of the institutions in both the liberal arts and teachers college groups. However, this type of arrangement is quite sharply repudiated by both groups in stating their preferences for future

<sup>4</sup> W. C. Lovinger, *General Education in Teachers Colleges*, New York, American Association of Teachers Colleges, 1947.

changes. Almost half the respondents from both groups hope eventually to organize general education in a functional way, i.e., in terms of needs areas, cutting across departmental and divisional lines. Teachers college representatives are only slightly more eager for this development than their colleagues in liberal arts colleges. At present, it is customary for general education courses to be scheduled during the first two years of the college course with professional courses for prospective teachers reserved largely for the latter two years. This is true of both groups, although teachers colleges are inclined to provide somewhat greater latitude for individual choice in this respect. Both groups of institutions express a desire to move in the direction of greater flexibility in planning these course sequences, almost half of the teachers colleges believing that both types of courses should run parallel throughout the four-year period. Here again the difference in outlook between representatives of the two groups does not appear as distinct as one might be led to expect.

Teaching general education courses by referring the subject at hand to the vocational interests of undergraduates is admittedly more difficult in colleges of liberal arts. Teachers colleges lend themselves more readily to this procedure since their student bodies are more homogeneous and applications of different subjects to the field of teaching are more easily made. Liberal arts colleges, according to responses of the member institutions, are eager nevertheless to enliven and enrich general education offerings by relating them as much as possible to those topics which concern not only the pre-medical student, the maturing man of business and the co-ed soon to become wife and mother, but also the young man or woman who has selected teaching as a life pursuit. About a tenth of the liberal arts representatives and a fifth of the teachers college group favored adoption of a plan of professionalizing the presentation of general education courses. In general, differences between teacher-training and liberal arts institutions with respect to these questions of instructional methodology are again much smaller than one might expect.

*Professional Education.* In recent decades the assumption by the states of the responsibility for certification of high school teachers has led to many specific requirements for prospective

teachers to fulfill. The colleges have responded to this movement by meeting state requirements and also adding some of their own for the baccalaureate degree in education. The character and extent of these requirements vary widely from state to state. By far the most universally accepted requirement is that of apprentice or practice teaching. More than three fourths of the participating institutions reported that the states in which they are located imposed this requirement for certification. Even a greater number, almost 90 per cent, require an apprentice period for the undergraduate degree. Three fourths of the institutions responding reported that states in which they are located require educational psychology. More than four fifths of the colleges require this study for the degree. Two thirds of the institutions require the study of methods, materials and principles of high school teaching. About a third of the institutions reported requirements in historical and philosophical foundations of education and in special subject-matter methods courses. Required in fewer than a fourth of the institutions were courses in administration, tests and measurement, and guidance and counseling.

The point at which a prospective teacher begins formal study of professional education is of concern both to the student and to the college, just as was his formal declaration of intention to prepare for secondary teaching. It is customary in a large percentage of the colleges to allow initial enrolment in education courses as early as the start of the sophomore year. About a fourth of the institutions allow only juniors and seniors to enroll in such courses. Normally the prospective teacher commences his professional program during the sophomore or early junior year. The institutional representatives reporting on this matter expressed a generally held opinion that prospective teachers should be encouraged to start this work earlier than is now the case.

Apprentice teaching, usually climaxing the professional training period, is ordinarily left until the latter part of the junior year or the senior year. Some college officials expressed a desire to move this apprenticeship to an earlier point in the program. Apprentice teaching in almost four fifths of the colleges is carried on in local and out-of-town public high schools over which

the colleges in question have no administrative or financial control. This arrangement was judged unsatisfactory by the majority of respondents who indicated a desire to have some demonstration and laboratory facilities which would come under the jurisdiction of college departments of education. Strangely enough, responses indicated that college-controlled campus schools, most widely used at present by public institutions, are less preferable to members of this group than to private and denominational colleges whose acquaintance with this type of facility is meager.

Various arrangements for the organization and administration of student teaching programs have been debated in educational circles for many years. Educators of teachers are naturally concerned with such matters as load of teaching per day, the number of subjects to be taught, the consecutiveness of the teaching and the degree to which their student teachers enter into and participate in the life of the school. According to responses on this topic, the arrangement for teaching on consecutive days is well established and appears quite satisfactory. A definite shift, however, was noted from the present use of a teaching load of less than two hours per day toward a longer teaching day and from a teaching program concentrated on one subject to one involving more than one subject. There is a decided preference for full and realistic participation of the student teacher in the daily routine of the school and its community. On this point, college presidents and deans believe there is some justification in the criticism frequently leveled against liberal arts colleges that they hold themselves too aloof from the communities in which they are located, particularly with respect to the teacher-training program.

### *Other Problems*

Other curricular problems were also considered by participants in this study. Moderate approval was given to the idea that understanding of the arts and facility in nonverbal expression should receive greater emphasis in preparatory programs for secondary teachers. College officials reported they were in hearty agreement with the idea that students in teacher education programs should share much more actively than they ordinarily

have in the past in planning and appraising their education as they go along. But in a more specific vein, these same officials received rather coolly the suggestion that teacher candidate students, in order to become acquainted with the problems of course construction, should have a share in the organization and presentation of education courses.

### *The Graduate Curriculum*

The steady advance of the profession of teaching toward a status commensurate with that of the other professions is revealed by many symptoms. One of these is the addition by certain states<sup>5</sup> of a fifth year or master's degree program to their basic requirements for certification as a qualified secondary school teacher. With the imposition of such requirements, of course, come adaptations and modifications of the programs of individual colleges either to provide the additional training or to facilitate the pursuit of such training by their graduates. Some colleges have instituted a master's degree or fifth year program to meet this growing demand; many such colleges being in states which do not require it. As for independent colleges, more than half of those located in "five-year" states have established such programs, almost ten per cent of those in "four-year" states having done so. Liberal arts college units located on university campuses are naturally better equipped for such a program. Twelve such university colleges are located in "five-year" states; eleven of these report having five-year programs. More than half of such units in "four-year" states provide this extended training. Indicative of the spread of the fifth-year idea is the fact that more than a fourth of all institutions included in this study now offer a graduate, degree-granting program in preparation for teaching in secondary schools.

In the opinion of almost a third of all participating institutions, this fifth year should be devoted to advanced work in subject matter and professional education. An additional sixth of the institutions would add research to this program. If it were necessary to choose from among the four elements—general education, advanced subject matter, professional education and

<sup>5</sup> Arizona, California, New York, Oregon, Washington, and the District of Columbia.

research—it is the consensus of more than two thirds of the reporting colleges that professional training should be provided in such a graduate program. Advanced work in subject matter is considered the next single most essential ingredient.

### *Liberal Arts Colleges and Certification Requirements*

The authors of the Federal Constitution implied by omission that the control of education should be left to the several states rather than to the national government. The power to certify as qualified the persons who shall teach in secondary schools has slowly drifted away from the local community and its educational board of control to the central governments of the states. This movement has been brought about partially through an interpretation of the Constitution to mean also that education was to be left to the states *rather than to the local community*. More immediate and practical considerations, of course, provided most of the momentum for this trend, the most prominent of which were the desire to divorce the power of certification from the temptations of local nepotism and patronage and the desire to provide a uniform base upon which trained teachers might seek employment throughout a given state.

Regardless of who wields this certification power, its possession constitutes a potent social weapon for the direction and even dictation of educational programs for the preparation of teachers. Liberal arts colleges, most of which are privately or denominationally supported and controlled, have frequently experienced difficulty in serving both masters—the state and their patrons—in the organization and presentation of teacher-education programs. Common among complaints against certifying authorities are the claims of many educators that certification requirements are frequently arbitrarily arrived at, that they do not comprise an intelligent balance with respect to number of credit hours or content, that they do not provide realistic recognition of the resources and limitations of non-publicly supported teacher-training institutions, and that they therefore tend to favor one group of institutions over another.

An attempt was made in this study to measure through education departmental heads the temper of the "liberal arts mind" on these questions. It was discovered that almost three fourths



of the institutions are satisfied with present arrangements in their respective states regarding the *number* of credit hours required; most of the remaining schools calling for increases in such credit hour requirements. Almost half of the colleges believed some revision necessary, however, in the *content* of such requirements. But it is gratifying to see that nearly four fifths of the department heads queried on this topic are of the opinion that the requirements in their respective states do not operate to the disadvantage of their institutions. Only slightly more than a fifth believe they favor teachers colleges and their graduates.

### *The Teacher Education Staff*

There are many qualifications which are desirable in members of education staffs, and though they cannot be relied upon for the total picture, three important factors which every college administrator must consider in adding new personnel are the undergraduate preparation, the doctoral degree held and the previous teaching experience of an applicant for such a position. It is not at all surprising that the participants in this study voiced overwhelming preference for an undergraduate training in a liberal arts institution for such applicants. Of the two degrees under consideration—the Doctor of Education and the Doctor of Philosophy—the latter is still the decided favorite. However, almost half the reporting presidents and deans of member colleges felt that either degree would qualify for work in this field. As for previous teaching experience, almost equal tribute was paid by three fourths of participating schools to the value of teaching experience in both secondary schools and liberal arts colleges.

In general, those members of college staffs in departments other than education are friendly to the teacher training enterprise, and it is the estimate of presidents and deans that any indifference or hostility arising toward this work could very likely be due to the preoccupation of faculty members with their own specialties. Presidents and deans overwhelmingly subscribed to the suggestion that teacher education should be viewed as a responsibility not just of the education department but of the whole faculty.

*By Way of Summary*

The colleges that participated in this study demonstrated their deep and genuine interest in the task of teacher education. They also expressed a healthy dissatisfaction with the manner in which the liberal arts college was discharging its responsibility in this undertaking. These evidences of dissatisfaction not only reflected critical self-evaluation by these colleges but also revealed hopes for the future. How may these hopes be summarized?

It is highly probable that future programs of teacher education in liberal arts colleges will be expanded in terms of facilities and available experiences, though not, perhaps, in enrolment. Such programs will be supported by the conviction that secondary teacher education is the legitimate business of these colleges and that such colleges are the best fitted for this work. Systematic and deliberate attempts will be made to discover promising talent for the teaching profession, both in the later years of the high school and in the early years of college. Students will be guided during their first several months in college toward the intelligent choice of a major interest, and those who reveal teaching talents will be encouraged to commence their training as early as feasible. A process of continuing selection will characterize this program so that only the more able of the young men and women entering our colleges will be permitted to enter and remain in this work.

Prospective teachers will spend five years at this task, a large share of which will be dedicated to general education, defined as the activities and experiences which should be common to all who would be intelligent democratic citizens. Elements of the curriculum devoted to general education will be organized divisionally and will be spread throughout the entire five-year period. Moreover, general education courses will be taught in such a way that the professional and vocational interests of students will find reference in the content covered. Apprentice teaching will come late in the program and will be carried on in a campus laboratory school or in a local or distant public school over which the college has some degree of control. The apprentice teaching program will consist of a concentrated activity; practically all of the student's time over a required period will be devoted to following the actual day-to-day routine of the full-time high school teacher.

The entire staff of the college will share responsibility for the preparation of teachers. The growing acceptance of the Doctor of Education degree portends a greater number of holders of this degree on college staffs. If administrative hopes are realized, the entire staff will take an ever-widening interest in the task of preparing teachers and will share much more actively in it.

All these and other developments will characterize the liberal arts college teacher-training program of the future as envisioned by those who today are directly engaged in this work. All this could be dismissed as an idle dream were it not for the fact that this picture of the future agrees, in very large measure, with the hopes of other groups who are also seriously concerned with raising teacher education to a higher level of excellence. One of these groups—the Commission on Teacher Education of the American Council on Education—includes in its membership representatives from liberal arts colleges. The findings of this body, after an extensive study of teacher education from many different viewpoints, concur most encouragingly with the major share of conclusions reached in the present study.<sup>6</sup> Of particular note is the similarity of views on recruitment and selection, on arrangements for student teaching, on the organization and administration of curricular elements given over to general education, as well as almost identical attitudes toward more specific and detailed points on other topics. The Commission would especially urge the strengthening of cooperation among the total faculty group in this work, would recommend that more attention be given to the possibility of greater student participation in planning the educational program before any conclusions become final, would suggest that additional stress be placed on studies in human growth and development, and would particularly emphasize the importance of strengthening lines of communication between the college and the secondary school for purposes of coordination of effort as well as evaluation of practice.

Perhaps more striking, because contrary to expectations, is the resemblance between the conclusions of the present study

<sup>6</sup> See American Council on Education, Commission on Teacher Education, *The Improvement of Teacher Education*, Washington, D. C., American Council on Education, 1946, pp. 112-7.

and the minimum standards for accreditation of the teachers colleges of this country.<sup>7</sup> No one would suggest that these standards would be wholly applicable to liberal arts colleges nor is it intended here to consider them as such. They are of special interest however in light of the fact that the general directions in which they point are, for the most part, the directions discernible in the present report. Teachers colleges and liberal arts colleges have expressed concurrent views on procedures for recruitment, and on the subject of selection both as to the kinds of requirements used and the manner in which they are employed. Both groups hold very similar views on the facilities for, and organization of, effective student teaching programs. The importance of continuous evaluation is recognized by both types of institution. Moreover, as noted above, liberal arts and teachers colleges are almost exactly parallel in their present practices in the organization of general education courses, and a similar correspondence accompanies the views of both groups on hopes for the future in this regard.

Substantially confirmed in these comparisons is the impression that the liberal arts colleges and teachers colleges are closer to one another in their convictions on teacher education than has usually been recognized. The student of teacher education might wish to see the liberal arts colleges take a more positive attitude toward the idea of student participation and might wish to see more convincing evidence that that portion of the college staff representing the subject fields was about to take on a greater share in this important work with sincere eagerness and interest. But, all in all, the foregoing represents worthy objectives to which liberal arts educators can sincerely and unreservedly subscribe.

<sup>7</sup> See American Association of Colleges for Teacher Education, *Minimum Standards for Accrediting Teachers Colleges and Normal Schools*.

## THE COLLEGE PRESIDENT AND SOCIAL SECURITY

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**A**LL of us connected with educational institutions or nonprofit philanthropic organizations of any kind have been talking about Social Security in a more or less theoretical way for a number of years. Now, since the passage of the new Social Security bill by Congress, we suddenly find that we must do something about it.

Throughout the world during the first half of the 20th century there has been a strong trend toward state pensions in one form or another. This has stimulated much discussion, and here in the United States arguments have been presented that our Social Security is one of the tentacles of the socialistic octopus, squeezing our society out of existence. In the mid-thirties, many educators and others fought the introduction of Social Security into the educational and philanthropic institutions, and the dangers of socialism was only one of the objections. Due to this resistance, these institutions were excluded from the federal plan in the United States when it was formulated in the depression days.

As a result of this exclusion, many men and women in education have found themselves deprived of participation in a benefit plan which their brothers and sisters in commerce and industry were enjoying. Even though there continues to be disagreement as to whether the whole system may have sinister implications, it has become increasingly clear that while a system such as this is successfully covering so many millions of people, no one gainfully employed should be discriminated against by being deprived of participation. Nevertheless, because of the original objections of educators and others, and because of the lack of unanimity on their part in recent years, the many details of the amendment which now makes possible the inclusion of colleges and universities, are a hodgepodge.

At the start, let us point out a big weakness in the new law. State universities, by and large, are not eligible for Social Se-

curity. Employees of state and local governments, including those of publicly supported educational institutions, cannot be covered if they are in positions included under existing retirement systems established by states or political subdivisions. If no such retirement system exists, then employees may be covered through voluntary state-federal agreements. However, the employees of all state teachers colleges and of most state universities and colleges if they do not have a pension plan with TIAA are included in an existing retirement system established by a state or a political subdivision thereof, and thus will be excluded from the federal coverage.

Whether coverage can be extended to staff members of state institutions with TIAA pension plans, will depend on the interpretation of the following sentence defining retirement systems in the Social Security Act:

The term 'retirement system' means a pension, annuity, retirement, or similar fund or system established by a state or by a political subdivision thereof.

If any president or executive officer of a state institution that is under a politically administered pension system is reading this article, he might as well stop after this paragraph. He should be aware, however, that Old-Age and Survivors Insurance (O.A.S.I.) is what might be called a fully vesting arrangement to the extent that a worker can migrate from job to job in covered employment anywhere within the United States and when he retires he will get his Social Security benefits. Most state retirement systems penalize the person who leaves the system before retirement. Thus, a college with a typical TIAA arrangement, if it now adds O.A.S.I., will be providing a still more flexible and favorable arrangement than state or municipal systems.

The question asked is—"What does the president or the executive officer of the privately supported institution have to do about Social Security?"

First, he with his board should reach a decision that the institution, as such, does or does not favor joining the system. While it is easy occasionally to bog down in speculation regarding the future and to question the soundness of a federally controlled pension system, it is obvious that there are good features to the law as well as bad. The practical conclusion, after all the



theorizing is completed, is that we who are responsible for the management of nonprofit institutions heretofore excluded owe it to the staff and to the financial supporters to give the staff the opportunity of voting the institution and themselves into the federal plan. It is realized that Social Security provides only a modest floor of benefit and that at least in all cases of faculty and executive personnel, additional benefits will have to be provided by other means.

So far as faculty members are concerned, they are as a group already provided with the necessary additional benefits. These compare favorably and, in fact, are generally superior to those of many professional groups, such as the benefits enjoyed by architects, doctors, artists, musicians, ministers and lawyers. Even so, all too frequently teacher plans are inadequate.

Moreover, except in the state-supported institutions, the non-faculty employees—maintenance and clerical people—have rarely been included in a formalized retirement plan. Therefore, the college executive appreciating these facts will probably want to join Social Security even in cases where he and the faculty may not be enthusiastic to do so.

Second, assuming the decision of the institution will be to approve participation in Social Security, this decision should be made promptly. It will be to the institution's advantage and the advantage of its staff to have all preliminaries attended to early so its coverage can commence on January 1, 1951. This advantage arises from the particular coverage formulas written into the new law.

Third, the executive should then see to it that the required technical steps are carried through as promptly as possible.

The law provides that an institution to be covered must "file a certificate. . . certifying that it desires to have the insurance system established by title II of the Social Security Act extended to service performed by its employees and that at least two-thirds of its employees concur in the filing of the certificate. Such certificate may be filed only if it is accompanied by a list containing the signature, address and social security account number (if any) of each employee who concurs in the filing of the certificate."

It is noted that the law says two-thirds of all of the employees.

It does not provide for separate elections by categories of employees, such as the faculty or the maintenance staff. Therefore, if the faculty should vote one way and the maintenance staff another, it might mean that the maintenance people would not be covered even though they had voted for inclusion or vice versa. This is one of the awkward provisions of the law that may prevent extension to many persons who want it.

Furthermore, there is no clear designation as to who are the employees eligible to vote. The question is asked, for instance, about the professor on leave of absence without salary, the temporary appointee or the employee on the hourly wage staff not working on the day the vote is taken. Regulations may be issued clarifying such questions and also indicating what proof is required that the list is inclusive.

The college president has enough to do without becoming involved in such technical details. His business manager, personnel department, accounting department and the attorney for the institution must all share in the study and carry out the program. The steps to be taken are extensive, especially for those institutions which have a wide-flung organization. The presentation of the proposal to the staff before voting on it, for example, will take considerable preparation. When the existing pension plan will have to be modified if the vote favors coverage, any such modification should be decided upon and presented to the staff before the vote. The payroll department will become involved in extra details.

A number of organizations can be helpful to the college. Copies of the law with explanations have been published and are readily available. Some banks as an aid to customers are distributing this material gratis. TIAA and other insurance companies engaged in pension annuity business are publishing and distributing useful booklets. Because it specializes in the limited field of education, TIAA has focused its material on this particular problem. It has available for the asking the following pamphlets:

1. Social Security and TIAA Retirement Plans
2. The College and Social Security
3. College Staff Members and Social Security.

The Association also has available for distribution some detailed

tables for the use of college business officers under the title "Coordination of TIAA Retirement Plans to Federal Social Security Coverage" and "Payrolls, Premiums and Federal Social Security Taxes." TIAA has conducted a series of meetings for business officers and others interested, and is ready to consult with any college president or executive when asked.

This article in no way attempts to summarize the 100 page Act or even point out the main provisions. It is only written to urge the importance of careful consideration and prompt action with respect to the newly amended Social Security Act.

## ISSUES IN RETIREMENT: A COLLECTION OF VIEWS

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**T**HE author had the privilege of reading some fifteen hundred replies to the questionnaires inflicted by the Joint Committee on Retirement whose report appeared in the May, 1950 issue of this BULLETIN. This was a thrilling and enlightening experience. Many college administrators and professors, both active and retired, "let their hair down" and thus furnished a mine of information regarding the actual workings of retirement provisions at different institutions as experienced by administrators, committee members, prospective and current pensioners—classes that are far from being mutually exclusive. Many administrators and faculty members with whom the present writer has worked in years past in developing retirement plans, now report as pensioners under these plans and they are not always happy about their handiwork or mine.

In the pages that follow the writer undertakes to report the thoughts brought out by answers to the questionnaires with respect to a number of perhaps the more important unsettled questions that center about retirement, resisting as much as possible the temptation to personal evaluation of the relative merits of different points of view. Fortunately, this discussion will be simpler, since we are dealing with colleges and universities, than it would be in some other fields, because some questions that are still debated with vigor elsewhere have practically disappeared in college circles. The wisdom of formal provision for retirement and for income after retirement is no longer doubted with respect to those who serve in higher education. Conviction is strong that provision for income after retirement should be made on a contractual basis, with no understanding that benefits may be adjusted downward if arbitrarily determined contributions are not sufficient to pay specified amounts. Agreement is general that the institution and its faculty members should share in contributions to this end and that participation by all eligible should be a condition of employment.

Among the unsettled issues with respect to faculty plans are:

1. Should there be a fixed age at which the services of a faculty member shall cease? If so, what age?
2. Should there be an age at which retirement shall normally be expected but not uniformly required? If so, (a) what age; and (b) under what conditions may service be continued beyond this age?
3. If for any reason question arises as to the retirement of an individual before retirement age is reached, how shall decision be made?
4. How large should the retirement benefit be?
5. Should one who becomes separated from service carry with him any expectation of retirement benefit in recognition of this service? If so, what?

The most extensive and thoughtful replies to the committee's questionnaires came from pensioners. In their active service these individuals had been divided between administrators and professors and a number of them had been active in AAUP work. Many institutional replies show evidence of having been prepared by persons in clerical capacities, with instructions to give facts but with little latitude to discuss issues. Helpful replies came from AAUP Chapters but many answers gave tabulations of views on various issues with only very abbreviated statements of arguments behind the opinions; to have done otherwise would, of course, have been burdensome for those preparing the Chapter replies.

### *Compulsory Retirement*

While the prevailing opinion seems clearly to favor the choice of an arbitrary age beyond which service shall not continue, a vigorous minority hold strongly that this is unwise. Few contend that an individual should continue in service indefinitely at his own option, but rather that administrative officers, the governing body or a retirement committee should accept the responsibility of discriminating between individuals in accordance with their fitness to continue in service. Here are a few expressions of this conviction:

The administrative staff should have the courage to discriminate, retaining teachers who are vigorous and effective workers.

I have the feeling that a considerable percentage of those retiring at 68 are at their peak in teacher experience, influence and judgment, and that if an administrative committee were appointed to pass upon individual requests (and physical fitness) to continue two years (or more in exceptional cases) the institution would be a decided gainer.

I think it is a mistake to have a definite age for retirement. Some teachers should be allowed to teach until health interferes, others should be retired when they are fifty. In other words, it should be an individual matter.

There are such great differences in the abilities to perform duties, and the need for income as age increases, that I believe a hard and fast rule as to retirement is unjust. It seems to me that institutions make a hard and fast rule to save themselves the difficulties of making proper discriminations. Some should be retired earlier than 65, others are highly efficient long after 70.

No plan is satisfactory which is inflexible. It is made inflexible because the college doesn't want the bother and heartburn of making exceptions. I can name a dozen men offhand who should have been kept on longer (also a dozen who should not have been kept on so long).

'Retirement age' is a defense mechanism, designed to save face for college presidents who do not have the foresight and strength of character to dismiss professors who are ineffective. It is like dismissing the entire church choir to get rid of the banker's daughter who flats.

Logically, from the standpoint of service, physiological age rather than calendar age should be the determining factor, and the difference sometimes covers a span of 15 or more calendar years. . . . A president of my university once observed that the setting up of an arbitrary age of retirement was a 'cowardly device to save the administration from personal responsibility and discomfort.'

I think that the main motivation has been a desire to adopt a system of painless retirement, painless to the Administration, relieving the President of the unpleasant and often embarrassing duty of telling a loyal and faithful old servant that the University can use him no longer, and painless to the wornout teacher, who can blame his retirement on the calendar and not at all upon his own incompetence. . . . If a man is in good physical health at 65 he will ordinarily be in good mental health also. If he is deadwood at that time he will usually be found to have been deadwood at 55 or earlier; but if still mentally alert he should be and generally is at the height of his usefulness to the University.



His scholarship, experience and frequently his reputation are assets which can ill be spared. Altogether too much attention has been paid to the comfort of the Administration on the one hand and to the feelings of the man who has actually become incompetent on the other. Too little attention has been paid to the only relevant factors, the welfare of the University and of the students for whom it primarily exists.

Many more respondents favored a compulsory retirement age and stated their reasons forcefully; quotations giving their point of view are omitted merely because they have made their case decisively. They grant all the shortcomings charged above to compulsory retirement but present what have been widely considered over-balancing defects in a completely flexible system.

While agreement is general that an age should be chosen for compulsory retirement, some would place this age much lower than would others. The pros and cons on this point are of vital interest to all and tie in closely with the ideals of the particular institution and what it expects from its retirement system. Quotations below are classified according as they favor a low or a high retirement age:

#### *For Early Retirement*

As I observed older colleagues who taught up to 68-70 before adoption of present plan (retirement at 65), they frequently showed lessened power or physical failure after 65.

In general the retiring age should be lowered. After 60 men lose their enthusiasm, especially those who believe they have not.

Most teachers have lost in both energy and enthusiasm by 66 and should make way for younger men. I feel that most teachers fail to realize their declining service-ability and need the salary.

It is my judgment that most college professors should retire at age 65. There should be exceptions but they should be rare. For most professors, continuance beyond 65 means declining performance.

I believe that I was quite competent to serve somewhat longer but I am strongly in favor of retirement at 65 to give an earlier opening to the men coming up in the lower ranks.

My observation makes me believe that 90% should retire from class work by 65.

I have watched the retirement of over a hundred members of the university staff and, except in a very few cases, I believe it was to the benefit of the university, academically and administratively, to have them retired at age 65.

Think final retirement should be 65 (from a physiologist who retired at 70).

I believe that 65 would be better than the 70 established by the college where I taught; because from the somewhat wide observation I am convinced that most teachers experience some slackening of enthusiasm and mental vigor beyond 65.

For research workers with very special and expensive equipment it is important that said equipment be *used fully*. After 45 in most cases the energy needed is lacking, however well the brain functions. I regard giving an old man assistants as very dubious.

#### *For Late Retirement*

Rigid retirement for everyone at 65 removes some of the richest and most effective teaching, ripest scholarship and wisest and most experienced counseling.

Any good teacher in good health is as useful at 70 as at 65.

I believe compulsory retirement at 65 is very unreasonable. Many able men carry heavy responsibilities 10 or 15 years beyond that age.

The established age is 65. It is too early for most. Too many men, approaching this age, accept appointments elsewhere where retirement is later. This results from lack of uniformity in retiring age in institutions that are otherwise comparable. My university lost some good men at 55-60, who accepted calls to other universities for no other reason than that they would have three or five more years of active service there. An agreement upon a uniform age for retirement would help.

Now that human life has been extended many years, there is frequently much loss by too early retirement.

#### *Comments*

Without listing quotations, it may be of interest to note that a number who retired late in life favored earlier retirement age while many who were forced to retire early (age 65) strongly favored later retirement. Similarly, among those in active service, at institutions with higher retirement age we find conviction that the age should be lowered and where the retirement age is low there is a tendency to raise it. It was also noticeable that

those most extreme in favoring early retirement were either in comfortable financial circumstances through private means or had, after retirement, accepted other employment in which they are now happy and frequently are being more highly compensated than in their earlier college work.

Another fact of importance about the opinions expressed to the committee is that emphasis on early retirement is common among scientists while those steeped in the humanities tend to favor later retirement. Few have suggested a formal arrangement for earlier retirement in some departments than in others for rather obvious reasons. Yet it is probably widely recognized that there are fields in which the inspirational power of a professor grows with a richness of knowledge and experience that accumulates only with age while there are other fields that profit more from virility, novelty and flexibility of thought that are characteristic of relative youth. One professor from the humanities school put it thus:

Teachers of philosophy and history continue to ripen for a longer time; teachers of science lose agility sooner. Further, young philosophers require a longer apprenticeship before they are worth their salt, and there are fewer fit to teach this subject than any other except psychology.

#### *Normal or Optional Retirement Age*

While those who favor the same retirement age for all hold their position very strongly, there seems to be a clear majority of respondents who would vary retirement age with individuals. Even here, however, ideas of limits vary widely. Some would require special action to continue service after 65 and require retirement at 68; some would use similarly ages 65 and 70, and some 66 and 70, or 68 and 70, or 66 and 68. Others would require special action after age 65 with no limit as to the extent of service after that age. Some would place discretion in the hands of the president, some in the trustees, but perhaps more in some kind of a committee; this suggestion was particularly prevalent among AAUP Chapters. Some recommend for this committee the president, the appropriate dean and the head of the department concerned; a weakness here is that, when retirement is considered, a dean or a department head will frequently be the one whose continued service is in question. Some would have

a committee of faculty members only but a joint faculty-administration committee was most commonly recommended.

For those who favor an early compulsory retirement age there is little room for any flexibility in retirement practice. Institutions that have chosen a high compulsory retirement age find that they must deal with individuals who should be retired earlier. Some such institutions consider each case of physical disability or mental unfitness on its merits. A few of the larger institutions have developed detailed procedures for dealing with such cases. Still others meet this problem in part by announcing an earlier age for optional or "normal" retirement.

The significance of a range of retirement ages varies with institutions and with the nature of the provision for retirement income. Initially an optional retirement age introduced a privilege: You *may* retire and receive a pension at, say, age 60 or 65 and you *must* retire at, say, age 68 or 70. This is still characteristic of most plans for public employees, but, under the fully vested plans of many colleges such as those making use of TIAA contracts, no privilege is involved in early retirement. The income rights of an individual under the latter plans are just the same after service ceases as before. Even this must be qualified, however, because many such plans are still in a transitional stage with respect to older members who may expect certain pensions from the institution for service before the contributory plan began. These prior service pensions are usually available only if retirement is postponed to a stated age.

Eventually, the barriers to early retirement from college faculties where fully vested plans operate will be only the modesty of the retirement benefit and the normal desire to continue in service. In state institutions with self-administered retirement plans for public employees, retirement before attaining a stated age is available only in case of permanent total disability. Thus, at some institutions an optional or normal retirement age signifies that retirement is not available earlier while at others it means that retirement is normally expected at that age and that special approval or invitation is necessary to continue service beyond that age. These variations introduce difficulties of thought which are reflected in some of the statements of respondents quoted below:

I am convinced that a compulsory age limit is the most satisfactory, with a voluntary retirement earlier. I approve the 68 limit, with voluntary retirement after 65.

I am inclined to think it might be a good thing if the administration had the specified authority to take up each teacher's case when he or she reaches 65, and take advice as to whether health or other conditions make advisable lightening of duties or complete retirement, and that after that employment should be for a year at a time.

I approve of a rule that men should be eligible for retirement at 65; and be continued after that age by invitation from year to year until 70, when retirement becomes obligatory. In such a scheme, courtesy, tact and clear understandings (always in writing) are essential.

A better arrangement would be 65 with opportunity to be employed afterward year by year. Then specially good instructors could be continued 5 or more years.

I think the age should be optional at 65 and compulsory at 70 as is the case in our state schools. I think it would be wise to adopt a policy of 'compulsory retirement from administrative departmental positions' at 65 with the possibility of continuing teaching up to 70.

I believe that after some stipulated age continued service or retirement should be (1) an option of the instructor, (2) in case of election to continue by the instructor, subject to determination by a committee representing both administration and faculty based solely upon the fitness of the instructor concerned.

Allow retirement at 60, require it at 70. Require annual physical and mental examination each year after 65.

#### *Early Cessation of Administrative Work*

With few exceptions those who expressed opinions would have administrative work terminate earlier than teaching or research. Here are some of the expressions:

I believe 70 is the correct age limit for teachers, 65 for chairmen of departments.

Somewhat earlier, not later than 68. Age 65 should be optional and probably mandatory for administrative officers. I am a retired dean.

Seventy is OK for teaching. Administrative work should be relinquished sooner. Some of the most effective teaching of my career has been since 1937.

Seventy should be the limit, and I would take away administrative responsibility at 65.

For president's retirement might well take place at 65.—  
(From a president retired at 70½.)

### *Tapering Off*

Pensioners were asked by the Committee if they favored absolute retirement at a given age or 'tapering off' by doing part-time teaching for part-time pay. This led to a voluminous discussion with opinions held strongly. Some pensioners rejected the suggestion with scorn while others accepted it enthusiastically. It produced strange bedfellows. Some who preferred uniform, absolute retirement at age 65 would let the retired individual make, subsequently, with the same institution, whatever kind of a contract might be agreeable while others would have him get off the campus and out of the way, preferably out of town.

Tapering off was favored to relieve the shock of a sudden change from full activity to nothing to do, to avoid the feeling of suddenly becoming worthless, to retain for the institution, service of value especially when there is a shortage of teachers and to bolster retirement income. It was opposed because of the grief of those who might not obtain even part-time extension of service; because it would lead to anticipations before retirement that might not be realized, many hoping they would be chosen for special work and being disappointed and critical either because they did not get it or were chosen for a smaller load than they had hoped for or for subjects not of their preference; because the partly deposed individual would be critical of the conduct of affairs by younger men; and because the partly retired teacher would be required to stay at home to meet only occasional classes and would have the humiliation of no longer being important in departmental affairs.

There seemed to be general agreement that there should be more definite understanding; that, for instance, service would be assured on a half-time basis from age 65 to 70. The question generally discussed was the wisdom of continuing part work for either all or part pay after a specified age, at the discretion of the administration. The replies showed general agreement that any such extended service should be outside the administrative field. Here are some replies:



*Pro:*

I have seen 'tapering off' work at only one university. There it seemed to be quite satisfactory. I think it preferable to absolute retirement though it also makes difficulties. Some men should not even be tapered off. Others should really teach as much as they are able to do, as long as they are stimulating.

The danger in tapering off is that men who should be retired completely may be held on. If the department and the administration are firm about retiring those who are no longer up to the work, tapering off is admirable; for older, able men can give students and the University what younger men can't give. This is particularly true of humanistic studies. Few young men know enuf, have read enuf, have lived enuf.

Tapering off seems much better, certainly so in my case. I have done better teaching since I went on modified service.

I would favor tapering off after 60 for part-time work and reduced responsibility to final retirement at 65.

'Tapering off' of duties, *but* pay should *not* be decreased, as in many respects the service rendered is of equal, or even greater value.

Personally, I think a tapering-off arrangement should be established. I secured it on account of the scarcity of physicists in the war, and it was ideal. But the Institution should not be bound to use a tapering-off system in all cases.

I favor tapering off with the proviso that the administrative staff must know enough about good personnel practices to be able to make the 'tapering off' an asset to the institution. I do not favor a rigid or mechanical plan, chronologically applied, as a form of tapering off!

The 'tapering-off' plan is the correct procedure for a teacher still mentally and physically active and who has some degree of inspiration in his teaching. Such a man can be a real loss to the students. The cry of favoritism is one that most authorities will not face boldly and it is sure to be raised. Almost every one reaching the retiring age thinks he is still as good as ever when generally his colleagues and his students know better. I have had to meet such problems rather often. The easy way out for the administration is to say 'all go,' but in my opinion it is not the best plan always. As a general rule, however, it has great merit.

Absolute retirement at the stipulated age in most cases; tapering off in special cases approved by a joint faculty and administrative committee. There are a few men who at age 65 have retained considerable vigor, maintained their pro-

iciency in their fields and in teaching and attained a mellowness of wisdom, which age occasionally brings. Such men have something pretty priceless to give to students. The catch lies in the question whether the device of committee approval, or some other device, can be made to head off would-be taperers who ought to retire entirely at once.

*Con:*

The tapering-off plan is much preferable, if a way can be devised of handling it fairly; but I can see endless difficulties in the administration of such a plan. Who is to decide when an old codger shall drop one third of his work? One half? Two thirds? All? Most of us get a bit peevish and often quite unreasonable when we get older, and if there is a way of hanging on a while longer by insisting upon it, some will do it. God help the dean and the prex in such a case, if the old boy is a Bullhead!

Absolute, clear-cut. Resign, retire, move away. Don't be an incubus; avoid embarrassments and unintentional slights.

Absolute retirement seems preferable. It avoids the problems of differential treatment. Moreover, I am convinced from my own experience that when one is no longer able to carry close to a full load he will do a part load in an indifferent manner.

If a teacher is in good shape, the best thing is to quit outright, and do something else. If he is not fit to teach full time, he is probably not fit to teach part time. He could not be expected to have much enthusiasm or inspiration.

Having been a department chairman for 37 years, I shouldn't want to handicap a successor by hanging around. I can see that difficulties might arise.

Decidedly favor absolute retirement. Then both sides know what to expect and can prepare. Then there is no partiality shown, and no hard feelings.

Tapering off would be neither fish nor fowl; some one else would be boss, you would be a 'poor relation,' you would *fuss and fume* to see how badly things were going; you would be helpless, and your poor wife would have to listen to it.

I am convinced that any 'tapering off' or continued service at the option of the President is damnable. It begets time-serving and even boot-licking. Among those not favored it fosters jealousy of colleagues, bitter resentment of the administration and a fatal sense of frustration.

I stopped teaching full time at 65 and taught two quarters per year for three years longer. If I had the choice again

I should teach full time to age 66, and quit. Teaching part time, one is neither in nor out.

'Tapering off' service is likely to be little more than disguised retirement and is treated as such by the retiring party. Only token service is rendered.

Absolute retirement. It is usually possible to find a position for excellent men after retirement but does permit dropping the less efficient ones without hurting their feelings.

In only one or two cases did we try a tapering off. I think it was successful in these cases; but my judgment is that if it became at all general everyone would expect it, and that the 'grief' would outweigh the gain. The complications that may arise between a man who, though retired, continues to serve on part time and his successor may be very unfortunate.

#### *Size of Retirement Benefit*

Institutions were asked if they considered retirement benefits adequate. Of the replies 54% were affirmative but the comments on neither side were very helpful. AAUP Chapters were asked the same question, and also whether contributions were sufficient and how they should be divided between institution and faculty member. A large majority thought benefits were too small, that they should be aimed at about 50% of the average salary for the last 10 years of service for long service members, that both institution and employer should contribute with the institution paying at least as much as the member and many suggested more, and that total contributions should be considerably more than 10% of salary, 15% being frequently suggested.

The more impressive responses came from pensioners. They were not asked directly about the size of benefits but were asked how they had "fared" in retirement, what warnings they would suggest to others and what improvements should be made in the retirement plans of their institutions. Their suggestions that pensions be increased were so various, drastic and emphatic, as to indicate desperation in the conviction that increases are essential. Over and over again came the suggestion that, whenever general salary increases are made as cost-of-living adjustments, corresponding increases should be made in pensions, occasionally with the statement that the pensioner is more in need of such an increase than are those in active service. Many pensioners suggested that contributions of both teacher and college under the

retirement plan be increased, a number of them suggesting that they be doubled. A few suggested that the college pay two or three times as much as the teacher. Some suggested that teacher contributions be much larger after middle age than earlier. Repeatedly, suggestions were made that some method be found to increase the benefit, without trying to specify what the method should be. A number suggested that supplementary contributions on the part of the teacher be encouraged. Here are some of the answers:

I think the men now retired should be given consideration when a cost of living increase is made in salaries of the active men.

I think pensions should be increased to meet the increased cost of living. My pension has practically been halved. I should have been very badly off if I had not been able to continue earning.

The cost of living having about doubled in the past few years, I think it essential to raise retiring allowances along with salaries.

Pensions are usually based on previous salary. If so, certainly a clause should be included which will increase the calculated pension so as to keep abreast of the increased cost of living.

I believe the contribution of the institution should be doubled since the present retiring allowances are scarcely adequate.

I think the amount of annuity insurance provided should be greatly increased. I would gladly have doubled my own contribution monthly during my working years for the sake of having double protection now.

My only comment is to point out the inadequacy of the amount of the annuity in the face of ever-increasing living costs. The U. S. Government has raised its annuity payments to keep in line with costs of living.

In answering earlier questions a number of pensioners remarked on the inadequacy of their pensions:

Excepting for worry over finances, I welcomed the opportunity to retire. I am thoroughly enjoying my new freedom. The only drawback is the difficulty of meeting my simple wants with the income I now have.

All institutions should do something about a situation under which all annuitants are receiving in purchasing

power only about a half of what they have been counting on for years.

If I had not saved in addition to the provision made by the university during my last ten or twelve years fully half my salary, I should now be on public relief.

During the past year my annuity has been increased 10% by the College because of the increased cost of living.

Although institutions have increased salaries of active men, owing to inflation, nothing has been done for retired officers, whose pensions have been lessened in living value.

It was satisfactory for me because there was usually a market for my services at about three times my college pay but truly I do not see how some retired professors as well informed as I, can live on the pension.

Present faculty members are only mildly interested in increased contributions. In fact some AAUP members stated that, while contributions were too small, they were all the college or the faculty members could afford. Here we see the influence of competing drains on the purse. But with pensioners the attitude is quite different; they are meeting the final test of plans for retirement income and many of them were surprised, when their pensions began, to find out how small they were. This surprise was usually occasioned by a credulous, optimistic lack of interest in details before retirement occurred, and many pensioners suggest that institutions urge faculty members to keep acquainted with the retirement plan and keep informed as to what they as individuals should expect—advice which arises from their own sins of omission against themselves and their families.

Perhaps it should be added that some of the inadequacy of retirement benefits grows out of the fact that many contributory retirement plans are not yet old enough to provide what might be considered normal benefits from regular contributions because those now retiring were of middle age or older when the plans began. Some colleges failed to supplement these benefits for older workers in recognition of service before the plans began. This was recognized from the start and the plans were defended only on the ground that something would be better than nothing and that each faculty member should bear in mind how small his benefit would be and prepare to supplement it just as he would have had to support himself completely in retirement had the plan not been established. Unfortunately, many professors

and many administrative officers forget the shortcomings of their retirement plans and become complacent in their thought that a "plan" is in operation, without giving proper attention to details that are bound to stare them in the face when they retire.

#### *Vesting of Pension Equities—Withdrawal Settlements*

The tail that wags the dog in a retirement plan consists of the method by which the withdrawal settlement is determined and the form in which it is available. These may make the plan an effective mechanism for the social welfare or conceivably may cause the plan to do more harm than good. The questionnaires sent to AAUP Chapters asked what settlement was made with withdrawing faculty members and if it was considered equitable. The last part was answered without comment by most respondents. If college retirement plans are to avoid interfering with free mobility of professional talent—something of immense value in higher education—there must be no forfeiture of retirement income expectations when an individual moves from one job to another. This is a fundamental principle of TIAA annuity contracts. The quotations given below bring out the point at issue:

Those who hold TIAA policies may retire at any time they like or they may leave the University without loss of rights. This provision for early retirement or for change of position, employer or even profession gives this system great attractiveness. It is perhaps the strongest inducement for younger members to enter this system rather than the city retirement plan.

Until a few years ago, everyone who retired from the \_\_\_\_\_ retirement system before reaching the age sixty lost all of his 'pension' rights and retained only the right to withdraw the sums he had contributed to his annuity fund in the \_\_\_\_\_ Retirement System at compound interest which was 4% until January 1, 1942, and at 2% thereafter. On November 29, 1944, this plan was changed so that one with twenty-five years of service might retire before sixty, without loss of pension rights. This arrangement is generally regarded as very unsatisfactory by members of the faculty and staff, as it introduces a degree of immobility detrimental both to the members in the system, and to the University. Faculty and staff members should be free to change their employment when it is in their professional interest to do so, and should not be held contrary to these



interests by jeopardizing retirement rights which are a sound feature of every good employment system. Nor is it a good thing for the University to have members of its staff staying mainly because of the penalties which may be invoked for accepting employment elsewhere. A certain mobility in the instructional staff is a wholesome condition in University relationships.

It is recommended that the act be amended to permit a member, separated from active employment after ten or more years of creditable service, to elect whether to leave his contributions in the annuity saving fund and on the same basis as active participants. A member who has so elected, upon qualifying for retirement by reason of age or disability, shall receive a superannuation retirement benefit computed in a manner similar to that of a member who retires directly from active service. It is also recommended that a reasonable period be granted for electing this option.

It is therefore recommended that the act be amended to provide that the employer's contribution to the pension accumulation fund be increased by such a percentage as actuarial figures will prove to be necessary to effectuate the Vested Rights Benefits.

Provisions of the TIAA are equitable. Provisions of the  
—— Retirement System are regarded as inequitable.

A comment from a university which is partly endowed and partly a state institution:

Endowment colleges: The member takes his contributions and those of the University, with all accumulations thereon, with him. The arrangement is regarded as equitable.

State colleges: The member takes his contributions and all accumulations thereon with him. He can take none of the contributions made by the state nor does he ever receive any benefit therefrom. This is not regarded as equitable.

#### *General Comments*

Care must be taken in evaluating information and impressions obtained by the questionnaire method—witness the presidential pollsters of 1948. In this study the pensioners were probably the most nearly homogeneous group from the standpoint of the questions at issue but, even here, the silent ones deserve weight, incalculable though it is. For instance, on the whole, the pensioner replies were buoyant but more than half of them were from pensioners receiving remuneration for activities after retirement.

Perhaps those who did not reply are the less optimistic ones, possibly some of them hiding their shame in their silence. On the other hand, the overwhelming predominance, even among those who continued to be employed, of the conviction that pensions are inadequate cannot but be significant.

*Size of Institution.* To get the most from the replies, they should have been classified as to size of institution. From the standpoint of this study it is significant that each of more than half of the institutions has less than 60 teachers and no one of the smallest 30% has as many as 40 teachers. On the other end, half of the teachers are employed by only 7% of the institutions. In institutions with sixty teachers—the largest of the smaller half—an average of one retirement a year would probably be excessive, although at particular institutions the crop is doubtless quite irregular from year to year. If we try to visualize the problems of an administrator of an institution of this size or smaller, it is easy to see that the incidence of retirement is minor compared with that of more irritating responsibilities. To do more than call attention to this point would be out of place here. The administrators of even the smallest institutions are becoming conscious of the retirement problem because (a) they are growing older themselves and (b) in interviewing prospects for appointments they are repeatedly asked what provision is being made for retirement income.

*Publicly and Privately Administered Institutions.* A large majority of institutions that have developed contractual, fully funded retirement plans with fully vested equities are privately administered although some of the most outstanding publicly administered institutions are in the group. It is significant that the faculties of many publicly administered institutions are covered by retirement plans created by legislation for a larger group of public employees. Many of these plans follow a common pattern and usually require that an employee remain with the institution, or in some other covered state service, until retirement age if he is to receive any support of retirement income from the institution. The importance to higher education of free interchange of faculty members between public and private institutions, coupled with the rapid growth of publicly administered institutions, gives vital significance to this weakness of retire-

ment plans for public employees. There is little evidence of deep concern about this matter on the part of either administrators or faculties of the large and growing publicly administered institutions that are involved. It is remarkable that only a few years ago, after the deliberations of a fully informed committee, one of the largest of our public institutions adopted one of the most extreme plans of this sort—one in which the state doubles the benefit purchased with member contributions upon retirement *but furnishes nothing toward a retirement benefit for the individual who withdraws, after any amount of service, before reaching age 55.*

## YES, NSA IS WORTH WHILE

TOM WALSH

STUDENT, UNIVERSITY OF MICHIGAN LAW SCHOOL

**I**S IT worth while for our campus to join the NSA? To this question which administrators, faculty members and students alike are asking around the country today, I would answer "yes." Yes, because of the actual benefits to the campus in terms of student leadership training and ideas and techniques for student activities, and yes, because of the important role that the United States National Student Association can play in the world struggle between democracy and communism.

To conclude that the campus gets a real benefit in return for its sizable investment in dues and fees for delegates to NSA meetings, we must begin with the premise that extracurricular (or in more modern parlance, co-curricular) activities and particularly student government activities have a distinct educational value in preparing the students for their role as citizens in a democratic society.

As an organization of student bodies represented through their student governments, NSA has served as a clearing-house for information which will help solve typical campus problems, such as how to run a used book exchange or set up a fund drive. It has introduced many ideas for new significant student activities such as faculty evaluation programs which have been hailed by many educators as an important contribution to the educational process, or a campus human relations program seeking to eliminate prejudice and discrimination, the basic materials for which have been worked out by NSA in cooperation with groups such as the National Conference of Christians and Jews.

Projects such as these provide the student leader with new horizons and his discussions with students from other schools at regional and national meetings give him a broader perspective in which to view the activities on his own campus.

With the brief group-dynamics-training that their delegates received at NSA Congresses providing the stimulus, many student governments are initiating student leadership training programs to broaden the understanding on their campuses of the principles of group-dynamics in order to make student activities more effective and at the same time train their students for more effective roles as citizens. The present voluntary pilot project

at the University of Michigan, for example, is expected to develop into a credit course by this spring.

That NSA has matured during its three years of existence is perhaps best indicated by its action on the Student Bill of Rights, a subject that has been of great interest to most delegates and a matter of great alarm to some administrators. The Third Congress wisely concluded that the best way of defining the relationship of students to the other elements of the educational community was to discuss the matter directly with those other components. Consequently, it mandated its staff to join the American Council on Education and the American Association of University Professors in a joint national conference on the subject this winter.

Besides providing services for the campuses, NSA has another task, that of representing American student opinion. It has performed this role on the national level by many actions, such as those of supporting federal scholarships and federal aid to education and its actions against discrimination such as its direct recommendations a year ago to the National Panhellenic and IFC.

The report of the two representatives whom NSA's executive committee sent to Prague to represent NSA and the American students at the Congress of the International Union of Students this summer made it quite clear to the 750 delegates at Ann Arbor that NSA has an increasingly important role to play in the world student community as well.

To me, the most significant fact about the entire Third Congress of the NSA was the widespread recognition on the part of the delegates that the struggle for men's minds is being carried into the student communities throughout the world by the communist leadership of the IUS at a pace which has left us in America all but standing still.

What disturbed many of us and provided the impetus for the very extensive discussion of the international situation was not the fact that a couple of small and unrepresentative American organizations were given representation at the Prague meeting and participated actively in support of the IUS leadership, but rather the report that the delegates from the underdeveloped areas of Asia, who were not necessarily communists, were being drawn under the communist influence by means of the slogans and ballyhoo of the IUS which offered them hope for the future

of their student movements and their countries under communism.

What had American students (or for that matter America itself) offered to these students? To answer the challenge which IUS' partisan political activity presents, the NSA delegates wrote a Statement of International Policy too lengthy to report in detail here.

The Congress reaffirmed NSA's view of itself as but one element in a world-wide student community striving for international understanding and fellowship in a peaceful world. It supported the development of democratic university communities throughout the world, defined the principles inherent in such communities and set forth the means necessary to achieve them.

The Congress supported the United Nation's defense of the Republic of Korea, affirmed its belief that war is not inevitable and called upon all students to work through the UN to eliminate the causes of war.

To implement this policy, NSA will continue its programs aimed at developing international understanding through the exchange of students and ideas. For example, it will continue its foreign study and travel tours which are already familiar to most NSA campuses, work to increase student exchange programs between American and foreign universities, promote its International Correspondence Exchange so that any American student can become acquainted with students in other lands, encourage its member schools to bring increased numbers of DP students to their campuses and continue to work with and support the World Student Service Fund.

Until now, the NSA has considered programs such as these non-political. I suggest that while this is the ideal view, it is not a realistic one today. As long as avenues for the exchange of students and ideas with countries under communist control have been closed to us and as long as the IUS is being used primarily as a political weapon in the world-wide ideological struggle, NSA, as the representative of American students, has the responsibility to use these programs and to develop new ones as an affirmative foreign policy to present to students in the non-communist world the ideas and principles of democracy as we know them.



Before this International Policy resolution was considered by the plenary session, the Congress granted the request of Robert Fogel, an organizer for the Labor Youth League and an avowed communist, for ten minutes' time to present the arguments against the US and the UN action in Korea. The time was granted on the ground that no delegate to the Congress held or could present that view. The total silence which followed his party-line speech and the unanimity of the Congress' support of the UN action verified this contention.

Some of our visitors at the Congress had difficulty in understanding our action in hearing a speaker who had no connection with NSA and who held a point of view alien to the orientation of all of its delegates. I was told that this action would antagonize many administrators and would weaken NSA on many campuses. However, the overwhelming majority of the delegates who voted to allow Fogel to speak were apparently convinced that college administrators are equally concerned about the maintenance of the American way of life and would construe their action as an affirmation of one of democracy's fundamental principles.

Educators concerned with the international situation will recognize, too, that this is one of the few ways at the present time by which NSA, as an all student organization without outside financial support, could indicate to the world student community that, despite contrary propaganda, American students believe in and practice a much discussed principle called the free expression of ideas.

The Congress has suggested that each of its member campuses conduct a series of forums on world affairs this fall. It is to be hoped that the situation in the world student community will be presented fully to their student bodies and that the campus will develop its own local program for implementing NSA's International Policy.

Yes, viewed either from the standpoint of the benefit to the campus and the educational value of the extracurricular activities which it opens to the student body, or from the standpoint of American students accepting the responsibility of a role in the world-wide ideological struggle, it is worth while for your campus to join the NSA.

## WHERE ARE THE HUMANITIES?

RAYMOND F. McLAIN

PRESIDENT, TRANSYLVANIA COLLEGE

**H**IGH on the list of several things that characterize modern life in the Western World is our addiction to quantitative values. "How large is Transylvania?" I am asked, instead of the more important question, "What are the obvious results in the life of the students of the educational philosophy upon which you operate the college?" We size up the effectiveness of the ministry partially by the size of the congregation, when that may or may not be an effective and honest judgment as to the real and abiding worth of the minister.

Most of the report I must prepare for the Board of Curators of the college will deal with quantitative things; and when we meet, most of the discussion will be on quantitative matters. I probably won't tell them that the father of one of our students, a handicapped girl, told me three weeks ago that his daughter had never been so happy in all her life as since she has begun to find herself among friends in this small college.

We tend to measure life, not by the important things, but by the number of things that we possess or by the speed with which we move from place to place or by the amount of power that we can exert through the accumulation of things that the scientific procedures have made available to man. I am not saying that quantitative values are not values; but I do feel that our ready willingness to place them *first* characterizes our day to a rather alarming extent. Wymann, in his book, "The Source of Human Good," makes this same distinction by saying that we have come to love most the created goods rather than the creative process.

Perhaps science is primarily responsible for the actual accumulation of such things as extend the years of our life and increase our health as we enjoy those years; it may not be primarily responsible for error in placing our primary allegiance on quantitative values.

NOTE: Condensed from an address given before the Twenty-sixth Annual Convention of Torch Clubs, Lexington, Ky., May 18, 1950.

A second characteristic of our modern society, as indicated by Dr. Mather, is that the accumulation of things has led inevitably to the pyramiding of power through political and economic organization. And this pyramiding of power has gotten our present world divided into three camps, not one world or even two—the United States and its influenced friends, the USSR and its influenced friends and satellites, and then the great undecided groups (perhaps by all odds the balance of power), who are waiting to see what happens between these two.

The third thing which characterizes our day is our ready acceptance of violence as a way of solving our problems. There are other powers—the power of meekness, the power of love, the power of forgiveness; yet I honestly believe that if we enthusiastically allied ourselves to such powers, in a day when the word *power* is not used in that sense, we would be subject to Congressional investigation. I have seen a little of violence, enough to be impressed with the utter futility of our human efforts expended in that direction.

#### MODERN MAN RELATIVELY IGNORANT

These are more or less the obvious and outward characteristics of our day. What are some of the inner effects upon man in the modern Western World? First, there is our abysmal ignorance, which is apparent when we compare our knowledge with the knowable. There was a time when a person could go to college or university and if he applied himself well and stayed out of certain diversions that have grown more and more popular, he could become an educated man; and if he had a few more years than the average in such institutions, he could really gain a rather complete command of the knowable. But now our geographical boundaries have been eliminated, and what formerly was virtually the unknown is now the knowable. We know so much about the ancient world. We have discovered through scientific applications in the humanities a great deal of early literatures and language, a great deal of the way in which life was organized that was unknown fifty years ago. Such a book as the Bible has become utterly alive, utterly different because of the things we have discovered. The data in the various fields of knowledge have accumulated so that we cannot keep it in one or two or several piles any more (like the sciences, the

social studies, and the humanities) but must divide and subdivide these stacks—and each one of them is probably larger than parent stacks were fifty years ago. One simply cannot incorporate within his immediate understanding and experience all these things.

One of the results of our present ignorance is a tremendous and overpowering apathy, a disinclination to get ourselves actively involved in things. Realizing the vastness of our ignorance, we are almost afraid to move at all lest we move in the wrong direction. And much as we grumble about it, we finally leave the judgment to specialists, and it is probably well that we do. Much as we decry bureaucracy, we are in a state where any alternative seems to be impossible and impracticable.

We are a rather fearful lot, and probably the more thoughtful we are, the more fearful. The fear has been sublimated through entertainment devices and all kinds of diversions for most of us, but it is there. It is very real; it affects us and our judgments.

In the face of such pressures, where are the humanities? They are right where man is. It is out of his perplexities that his literature and his arts arise. It is out of his fears and out of his convictions, out of his successes and out of his failures that his philosophy and his religion emerge. If the humanities are to be real at all, to have any relevance to life, they must be of the very warp and woof of man's experience.

Then let us ask a little more specifically where are the various humanities with reference to man in his human predicament? Where are modern music and painting; where are the drama and literature; where are religion and philosophy? Now the answers to these questions lie in the realm of personal judgment and permit great possibility for divergence.

As for literature, it runs the gamut of human experience. Some that is extremely significant may be read by a very limited number of people; though numbers are not of primary importance. On the other side of the scale is the modern newspaper, which reaches the vast majority and tends to be propagandistic because of the nature of the society which supports it. It almost has to have a point of view, but its influence for qualitative values is sometimes questionable because it leads in

representing the common acceptance that quantitative values determine life.

But there are poetry and literature all the way between these two extremes. A lot of it is escapist and probably routes back to our fear. A lot is pure entertainment, and that has a real value. A lot of it diverts us to the ancient world; and that is all right if it does not make us love it so that we want to remain there.

As for modern art, I am not at all sure. As contrasted with mediaeval art, it is much closer to reality in subject matter, much freer to deal with aspects of life that just were not dealt with in cultured groups a few hundred years ago. On the other hand, the current trend to abstraction, while I can understand something of the reasons for it, seems to be leading so far away from the average man as to have extremely little meaning.

Now the drama, which is largely movies in our world, extols the quantitative values, extols a type of life that hardly exists. It seems diversionary and escapist. There is some reality in it, but so frequently when it intends to be real, it distorts the facts so as to be questionable in its ultimate values.

#### SOME RELIGION ESCAPIST

Religion exemplifies a wide spread of possibilities—on the one hand, a very practicable movement into the World Council of Churches, which seems to be relevant to the dominant trends and movements of our day; on the other hand, what I think is an escape into the absolute, theologically expressed in the neo-orthodoxy of our day (where we sort of give up and turn it over finally to God), expressed also in the great revival of Catholicism and in a rush toward worship in the freer Protestant churches. We need such an opportunity to escape from the desperate nature of our day, but we need to watch lest we go overboard in this direction.

Philosophy exhibits a similar range. In Existentialism there is an effort to grasp the moment, and though there is a certain great dignity in that effort, it is a rather superficial explanation of the circumstances we're in, rather removing from man the responsibility for his own future. On the other hand, there is a movement by people from all the disciplines seeking to find a common inter-relatedness, accepting a common responsibility

for sharing the problems of our day and demonstrating in their own way of life the inter-relatedness of human experience.

But let us inquire into the purposes of the humanities and how they go about achieving their ends.

The first purpose is to inform, to really inform, by intensifying human experience with all of the dramatic and artistic possibilities latent in literature and the other arts. Irwin Edman in "Arts and the Man" has pointed out that ordinary human experience is so kaleidoscopic and so varied that the ordinary person in order to live comfortably has to exclude himself from most of it. We see only what we have to see to get to the office in the morning. We hear only what we have to hear in order to carry on communication. We build a wall of limitations around our senses. That human tendency, undisturbed, would cause us to sink quickly back into mediocrity and to lose uniqueness and individuality; but the humanities won't quite let us go by undisturbed. Poetry through its cadence and its rhythm, poetry through its ability to concentrate tremendous ideas and put them in new relationship with each other, poetry through its beauty of sound won't let us be quite undisturbed in our intellectual efforts. And art, through its ability to take what is just an ordinary kaleidoscopic scene of nature and organize it into some rememberable form and color and relate it to our experience, won't quite let us go blindly through our days. Philosophy and religion, too, are always disturbing us to remember that we have some unrealized possibilities.

#### HUMANITIES SEEK TO UNDERSTAND SCIENCES

A second purpose of the humanities is to seek an understanding of the sciences—not just for the sake of the sciences, but to integrate them with the whole background of life and the whole supporting web of human experience.

There are two chief ways of accomplishing these ends. One is through immediate, quick, aesthetic identification with life, the immediate feeling for beauty, the immediate feeling for greatness, the immediate, almost mystical, feeling that this thing has meaning for me. The humanities offer the opportunity for this immediate appreciation of the beautiful; yet full appreciation can come only when we become practitioners ourselves—writing poetry, painting pictures, making music. And al-



though we may think we can't do those things, we can. It is a matter of recognizing what is most valuable and doing it. We can do it.

The second way in which the humanities accomplish their ends is by supplying symbols for experience too complicated for us to understand. Few of us will ever understand just how nuclear fission takes place; but literature and the arts can symbolize the results of this process as well as the process itself. In a sense, worship is the symbolization of human experience far too complicated for almost anybody not a theologian to understand in detail. A great danger here is that the humanities may be inconsistent with scientific truth and thus incorrectly symbolize scientific values. Sometimes we symbolize what isn't so, as when we draw a line down the middle of human experience and say, "This is secular and this is sacred." Although we know that human experience is not really divisible, we go on making that kind of a division, partly because it is comfortable. As long as we do that, we can say, "Well, it is the job of science to know how. It is the job of religion to determine the eventual values." This bifurcation of human experience is unrealistic.

If the humanities do their job properly in this second area, they will relate us to the other aspects of life—present, past and future. They will add dimensions to life that will enable man to stand against his fears, perhaps to move himself out of his apathetic immobility, perhaps to know that the true value of life is not to be determined by the accumulation of things but by the nature of one's love and by the nature of one's devotion to the very creative process that brought him into being.

## EDUCATION FOR LEADERSHIP

J. DOUGLAS BROWN

DEAN, PRINCETON UNIVERSITY

**O**UR greatest danger in America today is the self-conscious denial of the plain fact of the differences in the intellectual capacities in our people.

Political democracy and the quest for equal opportunity for all has become tinged with an intolerance of intellectual or spiritual attainments. The great athlete is made the focus of national attention. The movie star is aped by every schoolgirl. The noisiest politician gets the most newspaper space, but the great scholar or religious leader is little recognized unless he startles the world by some novel or mysterious concept.

In a lesser degree, the high school student of excelling mind and imagination withdraws to the shadows of the stage, while athletes and glamor girls receive the full play of the spotlight. Teachers dedicated to sound learning try their best to shift the balance of attention, but are themselves discouraged by the glorification of the average mind.

In the past, the respect for intellectual attainment was a strong element in the Puritan tradition in America. Waves of later immigrations brought from Europe a high respect for learning and its place in community leadership. But prosperity and easy success in a rich country have diluted this respect. The widespread distribution of the symbols of *economic* attainment have aroused a subtle jealousy of the less numerous evidences of *intellectual* attainment. Even worse, has come a sense of pity for the man who does not use his talents to make his economic status secure.

But without sustained cultivation of intellectual and spiritual talents, wherever found, the American people will not develop for themselves the leadership which a disturbed world requires. Without intellectual and spiritual leaders of great capacity, the bountiful resources of our nation will be frittered away in frustrated attempts to solve conflicts both within and without.

It is the challenge of higher education to arouse anew America's latent interest in such attainments. The challenge will

not be met by giving way to the urge to accept the majority's verdict of the place of learning in the world today. It will not be met by catering alone to a mass demand for education for either economic advantage or personal enjoyment, or for a technical skill divorced from understanding and responsibility.

The challenge will only be met by institutions that frankly and positively set themselves to select the highest talent of the country, from all economic and social groups, and to give that talent the intensive, individual education that high talent deserves. It will be met by institutions that forswear bigness, public support voted on terms by the majority of our people, easy popularity by turning no student away, or athletic circus for the sport-loving voter.

But such institutions will not have clear sailing in the years to come. They are bucking the tide. They will be cheered on by their state-supported sister institutions who pray for their continuance with one breath, and offer enticing salaries to their best professors with the next.

The private endowed university will survive only if a small but significant fraction of the American people are convinced that their contribution to the flow of potential leaders is of vital importance. This fraction will be heavily weighted with those who have themselves benefited by the education which such universities afford. As a part of their life-long contribution to the leadership of their communities, professions and country, they will dedicate a portion of their energies and substance that such universities may survive.

If a private endowed university, with selective admissions and high academic standards, is to fulfill its proper function and gain its full support, it must declare in no uncertain terms that its task and obligation is to develop *leaders for a democratic society*.

This is no criticism of the great state or municipal university that must accept ever-increasing enrolments of a larger and larger segment of the young, ambitious population within its constituency.

It is no criticism of the fine, small college that rounds out the knowledge and understanding of the young people who are attracted to its halls.

Leaders arise in both of these types of institutions, but both

can be satisfied if the great majority of their graduates lead happy and fruitful lives without assuming the obligation of leadership in their profession, communities, or in the nation itself.

But Princeton and institutions like it ask far more of their entrants than the satisfactory completion of secondary education. They ask far more of their students during their four years of residence than the ability to pass a certain number of specialized courses. Even more, they must expect of their graduates a sustained contribution to the leadership of the nation, state and community, in the whole gamut of the learned professions, in government, in industry and in essential services.

If this were not the case, we should not ask for the support, by alumni and friends, of a complex and expansive program operated within specialized and costly facilities.

Princeton was not founded two hundred years ago to do an ordinary job in education. It early proved itself a "seminary of statesmen." Its task has never changed. The need for statesmen has broadened to encompass a host of professions and enterprises. The need for statesmen—leaders—is greater than ever before.

At the heart of the private endowed university lies its emphasis on liberal education. *Liberal education is the most effective means yet discovered to develop God-given talents of leadership.* Leaders arise by many means. But without nurturing education, the wastage is higher than we can afford.

Liberal education augments the native qualities of mind and spirit, develops understanding and restraint, promotes inquiry and stimulates imagination, sensitizes evaluation and lays the groundwork for mature judgment.

This type of education is intensive, personal, costly. It involves the close interrelation of the student and the teacher. It cannot be mass-produced. It cannot be provided to all since it must ever remain at the handicraft stage. But the *opportunity* to have such an education should be available to *all* young people of talent—all potential leaders—regardless of economic or social status. In America today we need every leader we can develop.

The three great essentials of an effective liberal education for leadership are:

1. The good teacher
2. The good student
3. A close relationship between them.

These essentials may appear simple, but they are far from easy to attain.

Why is the good teacher so vital in liberal education? Because in liberal education the teacher is not a vehicle of knowledge—a conveyor belt dumping information upon an accumulating pile—but a catalytic agent to help the student—

To know himself

To understand others

To appreciate the lasting values of our civilization

To gain a love for truth and the joy of the search for truth

To acquire wisdom and humility before God.

In liberal education the teacher primarily teaches *men*, not a *subject*. The subject is the means, not the end.

Princeton stands for *liberal education in depth*, not a smattering of general education preliminary to vocational training. At the core of liberal education in depth lie the humanities. Without that core, the social sciences would dry up; the natural sciences would become the master and not the servant of man.

In liberal education, no teacher is a better teacher than he is a man. It is harder to teach men than to teach a subject. Therefore, it is doubly hard to find the good teacher in liberal education, because he must be a good man who can teach men well.

To teach the love of truth and the joy of the search for truth—sincerely and effectively—the teacher must continue to experience this love and joy throughout his life in both teaching and scholarship. You can fool the students for a while—but never all, nor any for long—that you have the thrill of inquiry when it has worn bare. The best teaching is joint inquiry—joint scholarship—about an idea, a value, a truth. A university-college like Princeton is a community of joint inquirers, at all levels, from freshman to professor.

Is it so difficult then to see why Princeton strives so hard to secure and retain the *good teacher* in the fullest sense of the term? To succeed, it needs the help of its alumni and friends, for good teachers are few and the demands for them very, very great.

But effective liberal education for leadership also requires the *good student*. There must be two ends to a bridge. One could take long to describe the ideal qualities of the good student—his intellect, character, imagination, industry, personality and physical vigor.

But the good student worthy of the finest of liberal education should have more than these attractive qualities. He should have a sense of responsibility for leadership, for serving his fellow men. Without that sense of dedication, we cannot afford the intensive, personal and costly education which I have described, nor should the good teacher be justified in spending his energies in enhancing the personal advantage of the student.



## FINANCING TUITION COST

ROBERT N. DuBOSE

EXECUTIVE SECRETARY, COMMISSION ON CHRISTIAN HIGHER EDUCATION

**G**ROWING parental anxiety with regard to meeting the cost of a college education over a four-year period is currently prompting considerable discussion.

Commercial insurance companies have already sought to meet this difficulty through the sale of educational policies guaranteed to underwrite part or all of the ordinary expenses. While I have no quarrel with the intent of such policies, the fact still remains that these companies are emphasizing insurance and not education. It seems high time, therefore, that our colleges take definite steps to provide educational opportunities through a financial plan of their own. I do not claim to have the definite answer to this problem, but I should, nevertheless, like to suggest an idea which strikes me as offering a possible solution.

Americans need no introduction to the instalment plan of purchasing both necessities and luxuries. We have seen how this plan can work in advance through its adoption in the collection of the Federal Income Tax. Why, then, can we not use a similar method to underwrite a college education? In many instances a part of the foundation for this program has already been established through the honorary enrolment of children of alumni. Where this is the practice, it is but a simple step to set up a savings account in conjunction with the honorary enrolment. The parents and the college working together over a period of sixteen or seventeen years could accumulate sufficient funds for all fees and tuition with the possible exception of room, board and incidentals. This could be done by having the parents pay to the college a stipulated annual sum which might, if necessary, be divided into semester or quarterly instalments. It would be the responsibility of the college to invest these funds in such a manner as to guarantee not less than two per cent interest annually.

Nearly every parent almost from the time of the child's birth would like to have his son or daughter attend a particular

college which for one reason or another is dear to the parent's heart. Consequently, the parent is already informed of the total cost involved in sending his child to the college. Frequently, he forfeits this desire by leaving it in the dream state for no other reason than that he can see no way of accumulating the amount of money needed to educate his child. Here is the place for the college to step in and become a practical part of a man's dream. For example, many of our colleges could offer the parents a plan whereby the payment of approximately one hundred dollars per year from the time of the child's birth to the time of his matriculation plus interest would take care of tuition and usual fees. This means that during the ensuing years the college must evidence its interest in various ways in order to keep itself constantly in the enthusiastic thinking and planning of the family.

There are, of course, two potentialities which must be considered in the formulation of this plan. It is conceivable that as the child develops, his talents may fit him for a different type of school or it may be that he could not qualify for college because of personal limitations. In such an event, the college must stand ready to make the necessary transfer or adjustment of fund. In case of death, the college could offer one of two alternatives to the parents—a refund of the total amount accrued or the establishment of a memorial scholarship.

Since education has become as much a part of a child's natural heritage as the home in which he lives and the church to which he goes, it seems only reasonable that the parent and the college and the church take such steps as are essential to provide for his total development.

## AMERICAN COLLEGE PUBLIC RELATIONS ASSOCIATION

ELEANOR RUST COLLIER

DIRECTOR OF PUBLICITY, BOSTON UNIVERSITY

**A**FTER a struggle of twelve years, the American College Public Relations Association has been able to realize the establishment of a central office with a fulltime executive secretary. This became possible last June, 1950, through the grant from the Association of American Colleges of \$9,000 payable in three annual sums of \$3,000 through 1950-51-52; and through the raising of our own annual dues to \$25 per annum for primary memberships. As a result of extremely close figuring, the office budget for the current year is set at \$18,000.

For the realization of this goal, ACPRA's appreciation is extended in full measure to the current president of AAC, President Daniel L. Marsh of Boston University; to AAC's able Executive Director, Dr. Guy E. Snavely; to ACPRA leaders who have fought and striven through twelve discouraging years; and to ACPRA membership which voted almost unanimously (two dissenting) last June at the Ann Arbor, Michigan annual convention in favor of the immediate establishment of the central office.

Directly following the vote, the Board of Directors of ACPRA authorized the Central Office Committee, headed by John P. DeCamp, Director of Public Relations, University of Cincinnati and a past president, to screen candidates for the post of Executive Secretary. From the final choice of seven well-qualified candidates, Marvin W. Topping, longtime ACPRA active member and public relations officer for the Medical College of Virginia, was appointed with unanimous approval of the committee and the board, to the pioneering position. On Mr. Topping now rests the responsibility of drawing together into a more cohesive and coordinated whole the many valuable services of the American College Public Relations Association.

Thus, the 1950 official action of the membership ratified at long last the initial approval given in April, 1939, by the members at the New Orleans conference. Again, through the practi-

cal aid of AAC, headquarters for ACPRA are now established with Mr. Topping in charge at the same address as AAC, 726 Jackson Place NW, Washington 6, D. C., and ACPRA finally has a much-needed permanent address. This will be of inestimable value in reducing timelag of correspondence throughout our entire program, and will relieve the officers' time and energies for more productive services to the profession.

In the spring of 1939, as Association Vice President in charge of Research, this writer (then Eleanor Rust Mosely) and her committee presented a rather lengthy proposal to the assembled members on the need of a central office headquarters. The Board was authorized at that time to proceed with the necessary practical steps that would crystallize this dream into reality. Since then, various committees, always with the enthusiastic backing of each president and board of directors, have explored the possible financial arrangements and sources thereof, which were needed. From the start, Dr. Snively expressed interest and enthusiasm for the project, an understanding of what it was expected to accomplish and a desire to have ACPRA work on this in close cooperation with AAC, since mutual aims of both organizations have long been recognized. However, World War II was to slow down all possible arrangements, and it was not until ACPRA's Washington, D. C. convention in April, 1949, that even a glimmer of hope brightened the horizon. After that, when ACPRA leaders discussed the project at length with AAC officers in conference at the latter's Cincinnati meeting last January, 1950, the first concrete offer of financial aid was made. Subsequently, a winter of industrious exploration and planning by Mr. DeCamp's Central Office Committee resulted in the current status of development.

As prior chairman of the same committee, this writer reported to ACPRA membership in 1944:

Since 1939, ACPA has had prepared and ready to put to work, a comprehensive program of educational interpretation on a national scale. This program of service in public information will correlate and supplement the individual work which now is being done, and which will continue to be performed, by each college and university. Leaders in the field will be freed from the necessity of writing several letters in pursuit of a project; instead, one letter to a full-time, well-informed executive secretary, will do the job. In-

stead of many ideas and plans being slowed down, if not lost altogether because of poor carry-over from year to year, the knowledge of such semi-completed work possessed by an executive secretary, will prevent such waste. Where now, officers are necessarily slow in fulfilling their official duties because of their own heavy schedules which they must complete first on their own campuses, the detailed routine of the work can be carried forward without delay by a secretary whose job is to see that it is pushed.

With such an improvement in its organization, the American College Publicity Association could work in direct co-operation with all educational societies throughout the country. They would receive the benefit of ACPA's specialized information and experience, a rich mine indeed and one which, as of this writing, has scarcely been scratched on the surface. Not only would the separate institutions profit by such a service, but each organized association would receive more credit where credit is due, and best of all, the entire profession of higher education would be presented in its completeness to the mass public mind and heart. Thus, a more impressive picture would be formed which, in turn, as the cycle revolved, would bring back to education a better public understanding of its aims, ideals and achievements, and their essential influence on all people.

Strangely enough, the initial budget as proposed in 1939 was a total of \$17,650, exclusive of rent. Our membership then totaled 380. Today, with 849 members, our budget is a shoestring one of \$18,000. Obviously, this is only a starter, and ways and means must be found to increase it to more workable proportion by next June at annual convention time. We bespeak to one and all the interest and practical suggestions for sources of revenue. Mr. James E. Almond, President of the American City Bureau in Chicago, expressed his confidence in the work of public relations for education when he started us off with a handsome gift of \$1,000. This is to be applied toward office equipment since the initial budget does not provide for any such needs. Through the retiring secretary-treasurer, Mr. Edward P. Vonderhaar, his institution, Xavier University in Cincinnati, has donated a visual file which he set up last year.

All such suggestions and donations may be made to Mr. Marvin W. Topping, Executive Secretary, American College Public Relations Committee, 726 Jackson Place NW, Washington 6, D. C., or to Mr. John P. DeCamp, Chairman, Central Office Committee

ACPRA, University of Cincinnati, Cincinnati 21, Ohio. They will be most welcome.

While all past ACPRA presidents have striven for this goal and are duly cited here for their untiring support, at the risk of omission of some deserving persons, as well as lack of space to list all, certain people who are no longer directly affiliated with ACPRA, also engaged worthily in the struggle. Among them are: Prof. Robert X. Graham, head of the University of Pittsburgh Department of Journalism; Ray E. Blackwell, Associate Director of the International Film Foundation, Inc.; Ralph S. Clark, Ethyl Corporation; Louis C. Boochever, public relations head for the American Red Cross; J. H. Randolph Feltus, president of the Feltus Public Relations Firm; J. Watson Wilson; Frank S. Wright, assistant to the Governor of Florida; and Harold K. Schellenger, The Ohio Voters.



### AMONG THE COLLEGES

**A**LLIANCE COLLEGE announces a gift of \$5,600 from the Polish National Alliance of Chicago in support of scholarships for students who have shown promise of talent in the field of foreign relations.

**B**ETHANY COLLEGE held its Fifteenth Faculty Seminar on September 14 and 15. Pertinent papers were presented by members of the faculty. The guest speaker was Dr. John Dale Russell of the Division of Higher Education of the U. S. Office of Education who spoke on "The Liberal Arts College and the Contemporary Scene."

**B**LACKBURN COLLEGE announces a gift of \$55,000 from the estate of Albert Bellamy of Girard, Illinois, and a bequest of \$400,000 from the Sherman Clegg estate.

**C**OLLEGE OF PUGET SOUND received three gifts totaling \$150,000 during the past few months. Two philanthropists from the Pacific Northwest contributed \$100,000 toward a new music building and \$50,000 was received from the will of Mrs. Joseph S. Whitehouse for a scholarship fund.

**H**ARTWICK COLLEGE is beginning construction of the new chapel wing of the Religion and Arts Building. Funds for the building were raised by the United Lutheran Synod of New York.

**H**ENDRIX COLLEGE has begun construction on its new \$325,000 chapel and auditorium. Most of the funds are being provided from receipts in the college's million dollar campaign which was successfully completed in 1947.

**H**OOD COLLEGE was presented \$150,000 by an anonymous donor. The money will be used toward remodeling Brodbeck Hall as a little theatre and music center, and the completion of a new chapel.

**J**UNIATA COLLEGE has established a Memorial Scholarship Fund in memory of Charles C. Ellis the late president emeritus.

**L**A VERNE COLLEGE has received a bequest of \$23,546 from the estate of Charles C. Myers. This money has been placed in the Building Fund for the W.I.T. Hoover Memorial Library, construction of which will begin within the next few months.

**L**IVINGSTONE COLLEGE is supported by the A.M.E. Zion Churches which made the contribution of \$72,209.08 on Founders Day announced in the October issue of the BULLETIN.

**P**ENNSYLVANIA COLLEGE FOR WOMEN has received \$1,000,000 from the A. W. Mellon Educational and Charitable Trust. Increasing the number of scholarships available for deserving students, is one of the outlined uses for the grant, which is to be utilized also for general endowment purposes, current expenses and salaries of faculty members.

**P**HILANDER SMITH COLLEGE has received a special grant of \$30,000 from the General Education Board for the construction of a Science Hall Annex which will be an enlargement of the present Chemistry Building. It will provide a research laboratory and offices for the members of the Division of Natural and Physical Science which has been substantially strengthened, creating the necessity for enlargement of the plant and additional equipment.

**P**HILLIPS UNIVERSITY held two symposia in connection with the dedication of the Marshall Bible Building from October 5-8. The chief dedicatory address was given by Dr. J. Wayne Drash. Others who participated were Dean Schiller Scroggs of Oklahoma A & M College; Dr. Harley Smith, President, Board of Education of Disciples of Christ; Reverend Ray Wallace of the First Christian Church, Norman, Oklahoma; Dean O. L. Shelton of the Butler School of Religion; Dr. Jesse Bader, President, World Convention of Disciples of Christ and Executive Secretary of the Department of Evangelism in the Federal Council.

**T**RINITY COLLEGE (Connecticut) has been given \$65,000 by the Old Dominion Foundation to preserve the priceless collections of the Watkinson Library. It has been announced by President Funston that college trustees will add \$400,000 from

other gifts to construct a new library building for the combined Trinity and Watkinson collections. David Watkinson, who established the library, was one of the founders of the college in 1823.

**UNION COLLEGE** (New York) reports \$370,042 in gifts, grants and bequests during the academic year that ended June 30. The largest single contribution was \$82,721 from Frank Bailey of New York City, a graduate in 1885 and treasurer for the college since 1901. An anonymous source gave \$75,000 for continued support of Union's character research project.

**YALE UNIVERSITY** received an anonymous gift of \$1,000,000 for the advancement of research in the humanities. The fund will be used to help younger members of the faculty establish themselves as productive scholars; fellowships will be granted to instructors and assistant professors who show unusual promise in the fields of literature, history, philosophy, the fine arts and music.

## NEW COLLEGE PRESIDENTS

- Agricultural and Mechanical College, Magnolia, Arkansas.  
Dolph Camp, Supervisor of Guidance Service, Arkansas State  
Department of Education.
- Brigham Young University, Provo, Utah. Ernest L. Wilkinson.
- College of Notre Dame of Maryland, Baltimore, Maryland.  
Sister Margaret Mary.
- College of the Holy Names, Oakland, California. Sister M.  
Madeleine Rose.
- Creighton University, Omaha, Nebraska. Carl M. Reinert.
- Emmanuel Missionary College, Berrien Springs, Michigan.  
Percy W. Christian, President, Pacific Union College, Angwin,  
California.
- Kansas Wesleyan University, Salina, Kansas. A. Stanley  
Trickett, Acting President.
- Kentucky Wesleyan College, Winchester, Kentucky. John  
Foster Baggett, Pastor, Trinity Methodist Church, Louisville,  
Kentucky.
- Loyola College, Baltimore, Maryland. Thomas J. Murray.
- Mount St. Mary College, Hooksett, New Hampshire. Sister M.  
Mauritia.
- Mount St. Scholastica College, Atchison, Kansas. Mother M.  
Alfred Schroll.
- Pacific Union College, Angwin, California. John E. Weaver.
- Regis College, Weston, Massachusetts. Sister Mary Alice.
- St. Joseph's College, Philadelphia, Pennsylvania. Edward G.  
Jacklin.
- State Teachers College, Castleton, Vermont. Alden J. Carr,  
Superintendent of Schools, Hartford, Vermont.
- Union College, Lincoln, Nebraska. H. C. Hartman, Business  
Manager, Walla Walla College, College Place, Washington.
- University of Delaware, Newark. John A. Perkins.
- University of New Hampshire, Durham. Robert F. Chandler,  
Jr., Dean, College of Agriculture.
- University of Portland, Portland, Oregon. Robert H. Sweeney.
- University of Rochester, Rochester, New York. Cornelius W. de  
Kiewiet, Acting President, Cornell University.
- Ursuline College, Louisville, Kentucky. Mother Mary Columba.
- Utah State Agricultural College, Logan, Utah. Louis L. Madsen.
- Victoria University, Toronto, Ontario, Canada. A. B. B. Moore.
- Wells College, Aurora, New York. Jerome H. Bentley, Acting  
President.

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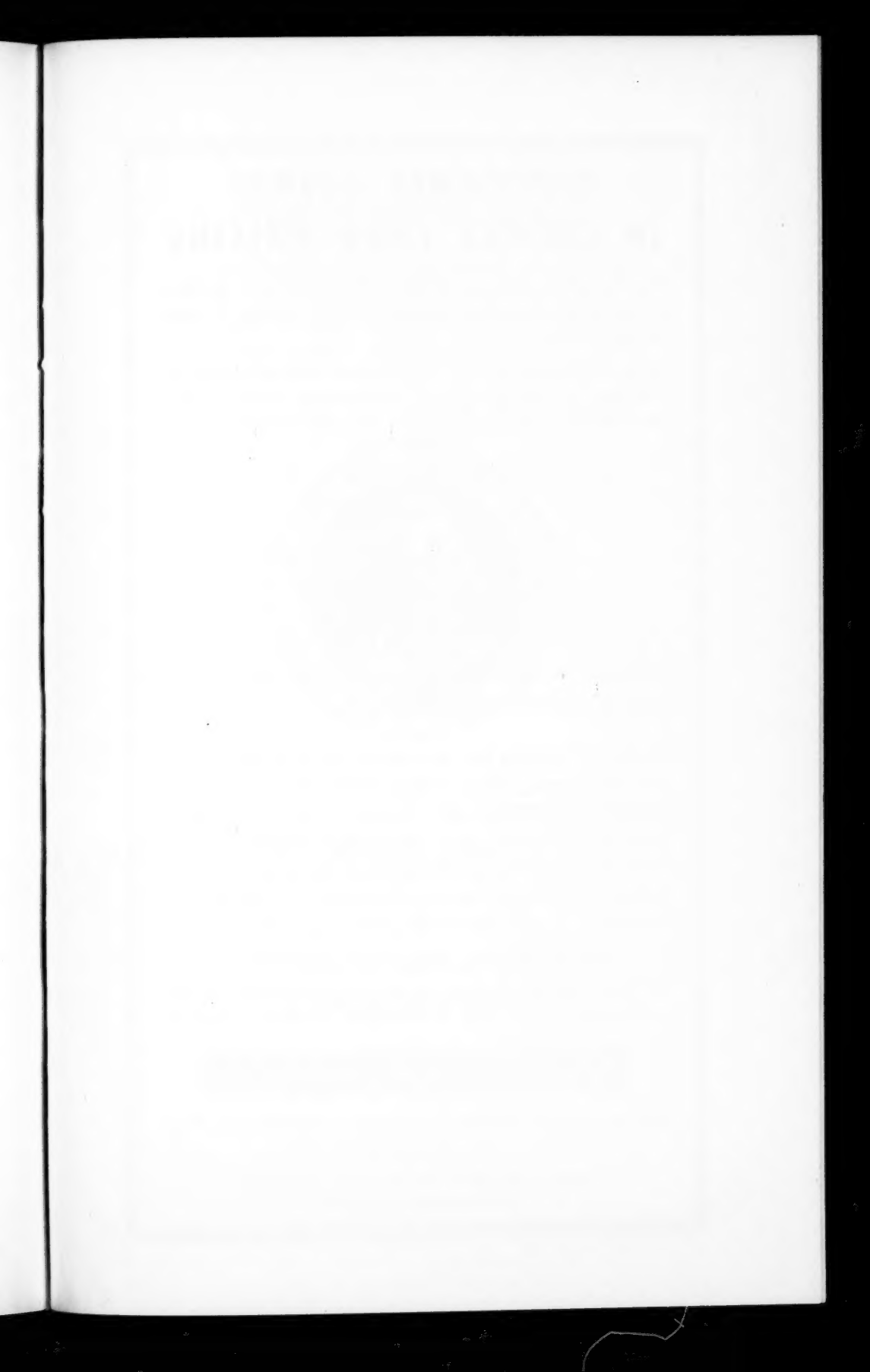
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